

26

A
Philosophical
TREATISE
OF THE
ORIGINAL
And
PRODUCTION
OF
THINGS.

*Writ in AMERICA in a Time of
Solitudes.*

By R. FRANCK.

L O N D O N,

Printed by John Gain, and are to be sold by
S. Trimish at the King's Head in Corn-
hill: and S. Smith at the Prince's Arms
in St. Paul's Church-Yard. 1687.

W Hereas several Literal Errors have passed the Press: The Reader is desired either to Correct, or put a favourable Censure upon them.

TO THE
SEDULOUS SONS
OF
Science.

Gentlemen,

THIS Epistle directs you a
Prospect of the Original,
and Production of things;
where, if in any thing I deviate
from the truth of Philosophy, Na-
tures Progeny, and Scriptural Au-
thority; I stand at the bar of every
mans censure: but if otherwise, as
I'm conscious I have offered no vi-
olence; let me hope and expect a ge-
nerous Approbation. It's true, the
sublimest Speculations I can raise, are
but faint, uncultivated, and unpri-

The Epistle

fitable endeavours, when presenting them to the shrines of clearer judgments. For as ridling of water through a serce or sieve, makes no decisional separation of the recrements, and impurities; nor the holding up a taper at the Sun's meridian, add any lustre to his luminous brightness; such peradventure some will interpret these my Suggestions upon its admirable subject, when so slenderly to approach, and attempt a survey upon such sublime, and divine Discoveries: and because not raising my scenes high enough; they'll doom me to encounter their uncharitable Opinions, when modestly, and piously, I come to present them with my Notions, and Speculations of this imbellished Creation.

Haven is Gods Throne, and the
Earth

To the Reader.

Earth is Foot-stool; from whence I conclude, that the property and quality of every individual devolves in him that gave it a being: otherwise, how could the benignity and bounty of the Donor so splendidly shine in the Fabrick of the Creature? and because to contribute a ray of his Essence-Royal, Adam was dignified Vice-roy of the Creation. Let no man therefore oppose himself to the Divinest by sacriligious Oblations, and impious adorations; lest he prophane the Altar, and make void the Offring, when to send up his Orisons to an unknown God.

Hermes in his Book of the Divine Pimander, has pointed out unto us a prospect of Heaven. So Rabbi Moses in the desarts of Arabia, by divine inspiration, had a vision

The Epistle

vision of the Creation. Nor was Job ignorant of Seraphick intelligence, when to range himself sublimely above the most sedulous Mathematicians; who with an angelick stile left unto us such Lectures, whereby to read in the frontispiece of Heaven. The Jews also, so did the Galimudists by Mosaiical Ordination, find the tracts to Jerusalem; while divine Paul, and the Primitive Christians by spiritual Revelation, became illuminated with the Gospel. But Nature all this while by Havens permission went on in Operation, and the Sophi as amazed stood gazing upon her, till the Divinest in his Son discovered himself, which struck amazement, and astonishment amongst them; because when to shine on them the Majesty

To the Reader.

jesty of himself in the glorious mystery of the blessed Incarnation; the sublime Divinity assuming Humanity: which in parallel lines directs us to inspect this visible World so miraculously drest up, the beautiful outside of a more glorious inside.

This invited me to contemplate, and seriously consider, how that every creature, and created being by a fermental law radicated in Nature, makes progress to the act of Germination, and Vegetation. Nor can the law of necessity (I speak of the Creation) impose any other Doctrine upon the Classes of Individuals, till the final Exit, and the periods of Time. This great World 'tis true represents unto us a large and copious volumn of Intelligences, sprung up in the beginning from the divine

Fiat.

The Epistle

Fiat. And because the Divineſt
divinely ſua it with ſuch admirable
varieties as the Orbs, and Elements;
thoſe beauteous, ſhining, luminous
bodies; for ſuch are the Stars ſtuck
round to adorn it: it denotes unto
us every Creature God has made, as
Animals, and Inanimateſt to replenish
the Earth; was made to explain the
excellency of himſelf, that ſo divine-
ly diſt up this ſtupendious Creation.

Thus Moſes our Prophetick O-
racle, in the firſt Chapter of Gene-
ſis, makes obvious unto us the Crea-
tion in general; when in this Phi-
loſophical Treatiſe, if ſedulouſ-
ly examined, you'll find it parcell'd
out into many Particulars; yet not
ſo as to prophane, or diminish Holy
Writ, whereby to expoſe it to ſale,
or ſacrilege; but rather to eluci-
date,

To the Reader.

date, and illustrate to every Man the more glorious mysteries, and Seraphick Discoveries of the sacred Scriptures; pointed out unto us by the Patriarchs, and the Prophets; and imprest on us by a Divine impression, to legitimize us heirs of the glorious Eternity, by the mystical Union betwixt Christ and his Church; and the admirable Effects of his invincible Love, when to lay down his Life for an Unregenerate Generation.

To contemplate therefore this imbellished Creation, is to study the tracts and the high way to heaven: and led on by such eminent and convincing Authority as Moses, the Patriarchs, the Prophets and Apostles; confirms it beyond dispute our Christian Duty devoutly to implore,

The Epistle

plore, and seriously admire the Crea-
 tors bounty and goodness in creating;
 his infinite and superlative Wisdom
 in preserving: but above all his
 works, his unparalell'd love to in-
 spire Life and Vertue into the hu-
 mane Race of degenerate Mankind;
 because when to restore him to a
 more Regal 'state than Adam
 our Protoplast enjoyed in Paradise.
 From whence I conclude all visible
 Beings that are made obvious, and
 perceptible to us, were designed also
 by the Maker intelligeable; how-
 ever the envious and malicious mis-
 interpret, and would every way if
 possible masquerade the Truth, think-
 ing thereby to make things less dis-
 coverable, than they really and truly
 are in themselves.

For were it as some Sciologists fi-
ctitiously

To the Reader.

Stitiously imagine, what benefit could any man expect from his Studies, more than the Knowledge of Insects, and Animals; when imitating the superiour Dignity of Celestials. Such with their Admirers only gaze upon them as the ignorant, and the arrogant too frequently do, that amuze themselves only with foreign curiosities. Nor do I strain my charity when to assert such Men think the Ornaments of the Creation an unprofitable Study: who by their Arguments endeavour an Arrest of judgment, since reputing them dull, and insipid contemplations; endeavouring thereby to dissuade the more ingenious simply to consider them as impoverish'd Effects. But God that made them, and still maintains them; because willing that Man
above

The Epistle

above all created Beings should read daily Lectures in their glorious frontispiece, inspired him to contemplate their internal purity; which indubitably points some of them signally out as Guides, and Land-marks to light us up to his more sublime, and superlative Habitation.

To consider things therefore as they are in themselves, what matters it if any Man oppose my Assertions, and call them it may be imaginary Presumptions; if not because to dive into the mysteries of the Creation: Surely such Men have not well considered that what God in his wisdom has made legible to us, that thing by his clemency was intended intelligible. The superscription of a Monarch any Man may read, but none except of Council dare examine the

To the Reader.

the contents. So God assigns it our duty to study the Creation, since discovering things to us by invisible Mediums; but not that we by a foreign faith pay our Orisons and our Adorations unto them: No, rather as Christians, we must learn God in them, and in knowing him admire his Operations.

But our Prophet Moses seems to some ambiguous, when undressing the Hoil of this admirable Creation, wherefore some spare not with their Profelytes prophanely to decry him, and such others as himself studious in the Creation; who resolving among them elves never to labour due measures of Knowledge whereby to convince their own Incredulities, makes them incapable, and altogether unserviceable, when attempting

The Epistle

ing to enform the Understanding of others. So that such Sciolists as these do but darken the lustre of the History of God in this stupendious Creation, yet propound to themselves to know the Divine Mysteries of the Holy JESUS in the Miraculous Incarnation, Glorious Crucifixion, and Divine Ascension: which to mortal astonishment is the Telefm of Wisdom, and Miracle of this World, lockt up in the Bosom of GOD, and Eternity.

So that should this Generation level Arguments against me, it will little avail; for the Standard of Truth will defend it self, and the Authority of Scripture vindicate my Assertions. If therefore you but privilege me farther to proceed, I assume to intitle this imbellished
Crea-

To the Reader.

Creation the Almighty's Common place Book, wherein we may read his Divine Operations; And since he himself has made things visible, as also legible, and intelligible to our capacities; his Sacred Sanctions, and Divine Oracles, ought always to be our daily Contemplation.

I also consider that Angels as Messengers are made Ministering Spirits, to administer to us the Revelation, and Manifestation of the Vision of Truth: that the Sun, Moon, and Stars are the Ordinances of Heaven: that Elements and Principles are Marginal Notes; and the glorious Prospect of this Divine Fable: that the Consonants and Vowels of this Blessed Creation are the particular Individuals contained therein. Otherwise how were it possible such a perpetual Harmony should continue betwixt the great, and the lesser World; were there not a contiguity, and continuity of parts, whereby to contract a Correspondency betwixt them. For invisible things when clothed with Matter, become obvious, and perceptible to every one; consequently visible. Every thing therefore

The Epistle, &c.

fore is most certainly governed by the Divine Wisdom of Him that made it; who *mae* Nature a so by his *Præordinate* Council, and adapted her Substitute to operate in the Universe. But to Adam only, and his Humane Race were committed the distinct Classes, and Families of the Creatures; as also the Dignity of a Universal Monarch.

This none will deny, yet perhaps some will say my Suggestions are invaluable, and confusedly mixt; so was the Chaos if to consult the Beginning. It may also be alledged that I'm no Grammarian, however from my Youth I venerated Learning; yet the Scriptures I always prefer'd before Grammar: but I'll struggle no longer about Grammatical Preference, since so learnedly controverted by Men in most Ages. Give me leave therefore to conclude my Epistle, and in the Conclusion assert, and affirm, that without formal hypocrisy, or a foreign Faith; I am, and have been since truly to know Vertue, devoted to subscribe my Name,

Philanthropus.

THE
P R E F A C E
TO THE
R E A D E R.

FOrasmuch as Wisdom, and Divine Knowledg (preexisting Time) had its Original from God the Father of Light, and immaculate Fountain of all pure Beings; resplendent from the glorious Ray of himself, that holds the Poze and Ballance of the Periods of Life, and Death, by a Sovereignty of Right to govern the World. It becomes us therefore, and the rather as Christians, to sollicite this admirable Corona of Wisdom, since woven in the Web of the Eternity of Life; and by how much it concerns us to acquire this

The Preface

Secretum Naturæ, by so much the rather ought we to hope, and expect it, that offer up our Orisons with the pious Adepti that expose their Charity in this modorn Age. Since many such are, and I doubt not were in former Generations, as in this of ours; tho modestly to conceal themselves, under a pleasant taciturnity. Whose generous protection of Hermetick Philosophy has amuz'd, and astonish'd most part of the World; since to breath forth in this, as in former Ages, Mysterium Magnum.

Rabbi Moses was a Student in this blessed Science; and so was his Sister, the fair Mirian: Medea and Experience tutilaged them both. And Moses we read was morally educated in all the Skill and Knowledg of the Egyptians; thank Hermes for that, formerly King of Egypt, and intituled by the Magi, Prince of Philosophers. Who also laid the Rudiments, and Foundation of Science, several Generations before Moses was born, and yet notwithstanding the Antiquity of Hermes, Moses was inspired by a divine
per-

to the Reader.

permission, to talk with God in the Holy Mount Horeb.

Job also that famous, and most accurate Mathematician; whose Library was the Firmament, and every Star an Author, whereby he mentally inspected the Orbs; consequently the Constellations, and Machine of the Creation. And who personally discoursed his Creator, as did Moles; but confused, and astonished, as appears by his Writings.

So Paul, that devout, and divine Apostle, taught only of God, and bred up by Gamaliel; he exceeded in Rhetorical Learning and Knowledg: Who also had a Glance and a Vision of Heaven, as appears by those elegant, and most excellent Epistles, Exhortatory to the Romans; when to the Corinthians, most profoundly Philosophical.

And such were the Lives of the Holy Men of God; which piously to trace, what is it other than a heavenly Progress. And the Soul that inhabits in this mortal Tabernacle, any other than the correspondent God himself converseth; which in Clarity

B 2

dis-

The Preface

displays such a beauteous Brightness, from the sovereign Beams of the Son of God, that divinely shining in the inward parts, influenceth the Altar, and beautifies the Temple.

The Soul therefore, could she but content her self with divine speculation of Ideas only, what need she travel beyond the Map? But as excellent Patterns commend their own Mines, Nature because so fair and beautiful in the Type, could not dispence with sluttishness in the Anaglyph: and who, whiles more strictly she examines the Symetry; Models and Forms it into various Figures; whose Descent to describe, promulges her Original: but the frailty of matter, and because hovering about her (and impendent on the Elements) is excluded Eternity.

Ignorance therefore to delude the Unwary, intitles this Release by the Sirname of Death; which more properly to describe is the Magna Charta of Life; that has several ways to break up House, but her best, if duely considered, is without a Disease; and, who when she takes air at this Avenue

to the Reader.

Avenue or Port-hole, is much without detriment or prejudice to her Tenement. Nor does she only exercise her Royalty at the Eye, as having some blind Jurisdiction in the Pores : For this were to measure Magical Positions by the Superficial Structures of common Philosophy. Whose Assertors, too confident of the Principles of Tradition, labour not to understand what others speak ; but to make others speak what they themselves understand. For it is in Nature as appears in Religion ; some are still hammering and fashioning of old Elements, but seek not the Eutopia that lies beyond them.

This Body therefore let's consider it the Temple, and the Soul that's within it the Sanctum Sanctorum, for the Majesty to dwell in. Which if so, this Earth must be rarified, to make a pure Heaven ; and Heaven must be purified, before the Divinest will inhabit within it. Great and Just therefore is the Original Good, whose Incomprehensible Beauty and Divine Majesty, neither the Heavens, nor the Earth, nor the Orbs, nor the

B 3

Ocean,

The Preface

Ocean, nor the expatiated Abyſs, can any ways contain him: Which certainly to know, is Speculum Sapientiaë, ſcrawld out in the fair Fronteſpiece of the beautiful Creation; as alſo in that Divine Manuscript of Holy Writ, where the Patriarchs and the Prophets are Marginal Notes; and the Holy Men of God, with our pious Anceſtors, the lively Records and divine Remembrancers of the Sacred Oracles of the Majeſty of Truth. Thus far the Ark of the Covenant travelled, and thus far the Talmudiſts transported themſelves; but ſome of the Cabaliſts went ſome degrees farther, when they met with Chriſt and his Twelve Apoſtles; yet could they not ſee the great Meſſiah.

But Gabriel the Angel ſalutes the Blessed Virgin with Hail Mary, full of Grace; bleſſed art thou among the Daughters of Women: For the Holy of Holies ſhall overſhadow thee with Beauty, and thou ſhalt conceive, and bear a Child, and he ſhall be called the Son of God. John Baptiſt alſo he confirms

to the Reader.

firms the Miracle ; who, when Jesus with him coming forth of the Water, the Heavens themselves most gloriously opened, and the Holy Ghost divinely descending (like a Dove) rested the Glory of the Majesty upon him ; and then was there a Voice heard from the Divineſt, This is my Son, my beloved Son ; let the Nations hear him. Now to the Jews this became a ſtumbling-block, as to ſome of the Rabbies a Rock of offence : but to the Gentiles that ſat in the Suburbs of Darkneſs, and, the Scriptures tell us, in the Shadow of Death, the moſt glorious Myſtery of the Revelation of God, and the everlaſting Goſpel was preached unto them.

So that from theſe two eminent and moſt ſacred Primordials, the one of the Law, and the other of the Goſpel, Religion, or ſomething like it, took its native Original : yet ſo ſtrangely masqueraded, diſfigured, and diſguiſed, that were not a Man well aſſured what it was, it would be found difficult to reſolve what to call it. And thus the Sun, Heavens

The Preface.

major Luminary, *when because at once falling upon several Angles, represents the Light in various forms: So Christianity, though a familiar Appellation, yet admits it of such Variety in its progress, and peregrination, because when to mingle it self with all sorts of Professions, that Professors themselves have been puzzled how to rate it; whiles the noble Berean searches the Scriptures, and as the Scriptures manifestly testifie of Christ, so Christ himself saith, they testifie of him. The great Oracle therefore, and the Miracle of Faith, is Christ himself; and Christ is God: From whence the Mystery of our Eternal Salvation, the blessed Regeneration, and the spiritual Birth, that internally breaths in every pious Believer, is, Christ in us, the hope of Glory; the Sovereign Revealer of the Wisdom of God, whose Light is the Beauty of the Majesty of Light, that enlightneth every one coming into the World; and is our saving and our sanctifying Light, before Time had a Being, God blessed for ever.*

Thus

to the Reader.

Thus in brief I present you with a Sacred Summary of my pious Conceptions of the Scriptures of Truth, divulg'd to the World as a Treasure of Mysteries, calculated for the Assiduous, and only such whose Integrity and Fidelity internally shine forth, as their Faces externally in a Glass respond, and answer a due and exact Proportion. From whence I conclude this Philosophical Axiom, As are the Writings of Moses the Standard of Truth, that God the Creator has by a Royal Law imposed upon Nature eternally to operate, the Universal Spirit therefore is but One in all her Operations, (viz.) in the Fire, to influence; in the Air, to impregnate; in the Water, to germinate; and in the Earth, to vegetate. Where note, The Elements, consequently the Principles were divinely preordained by the Sovereign Power of him that's Supream, who constituted Nature to conserve the Creation; or solemnly I declare, I understand it not.

Nor would I be thought either rash or unreasonable, to reassume a Priviledge
in

The Preface, &c.

in what I distribute : but as Words are my own whiles yet in my Mouth, and every bodies else when unconfin'd ; so let them be, and have a charitable Reception, when to run their Risque in the Worlds great Lottery ; because, when to fall under various Conceptions, yet, if so happy to meet with the Ingenious in Science, meaning such as dread and honour their Creator, and imitate Nature in her solitary Operations ; which every expert Artist, and experienced, will do, provided his Inquisitions be after the Truth ; to such, and such only I dedicate my Labors, together with my Endeavours to Wifdoms elaborate Shrine, that with vertuous Inclinations they may seek after Discoveries, and the abstruse Tracts of their Friend,

Philanthropus.

R A B B I

MOSES.

I*N the beginning God created the Heaven and the Earth.* Which directs me to contemplate this World is a great Machine, or an Engine-royal, adapted for Motion by the Power of Him that created the Creation ; that not so much as an Atom can move or stir, save only by a derivative Vertue from him that thro Wisdom and Providence gave a Being to the Whole ; who knows all the Parts and Particles of his Work. How can he then be thought ignorant of its Motion, or in any thing be deficient ? when he that made the World, knows how to influence the hidden Springs

Springs and Parts thereof ; he knows for what End and Duration he design'd its Motion, and the time when all things shall pass away : So that when the Divinest withdraws the Springs of Life, (*viz.*) his supporting Providence, from any Creature in the Creation, or from the Elements, or the whole World it self, it must sink into a state of Inactivity, consequently become a meer Annihilation.

Now, That Heaven and Earth are Corelates, who doubts it ?

That they sprung spontaneously from one *Principium*, who disputes it ?

And that they had in themselves (by Divine Ordination) Ends and Beginnings most properly adapted and insinuated into them, who so Impious and Atheistical to suspect it ?

That the World had a Beginning, is manifest.

That Eternity preceded Time, is most manifest.

And that every End terminates in its own proper Beginnings, nothing more manifest.

Every

Every End therefore, separable from its native *Principium*, is subject to Mortality: but Death is the Destruction of all Elemental compounded Mixts: All Compounds therefore are subject to Mortality; which Nature endeavours with all her might to preserve, if possible, from the Periods of Death, and whose Champions to purchase this heroick Victory, Fire and Water are instituted and appointed the most proper and immediate Agents and Instruments; the last to discharge by immerfive Calcination, all exterior and superfluous Aduſtion, whiles the first by Sublimation claims a Superiority, because when to separate by the intense Action of Fire whatever Re-crements and Impurities adhere to the Center.

These, and no other, are the lineal Tracts that Nature has trod in since the nonage of the Universe; whose Seeds, void of Form, and confusedly mix'd in a Hoil or Chaos, were dissolved in Water, but rarified and sublimed

limes by pure Argument of Fire. Calcination and Sublimation therefore were purposely invented to purge and separate the Pure from the Impure; as is Solution and Distillation the more terrestrial Dregs that stiffly adhere to the Parts extraneous.

Now whatever remains without any beginning, that Subject is altogether incapable of end: But all Beginnings sprung up from Eternity, as is Eternity the Ray of the Majesty. Eternity therefore is the Parent of Time, from whence Generation lineally descended; and Generation, because the Infant and the Child of Time, has its Periods lock'd up in the Prisons of Death: and doom'd and predestinated by the Law of Sin: the Apostle tells us, is Death in the abstract; yet improperly the End of any thing save Elements, whereby to remonstrate their true Beginnings but now to bud, and to blossom forth, because directing towards an eternal State; which I call the new Breathings from

a State of Corruption, precedent to Putrefaction; the immature Offspring and imperfect Birth of infirm Ancestors and Elementary Principles.

For the Body no sooner dismantles it self of the exterior Form, and Elementary Factor, when the indivisibility of the more purer Parts begin at once to display themselves: for the Treasures of Life are most strictly lock'd up, and which also begins to perspire and breath forth by the glorious Ray of God's Sovereign Power; whose refulgent Beam illuminates the World, and stirs up the hidden Life therein, which before seem'd to sleep passively perdue in the silent Sepulcher of Divine Contemplation.

If therefore debasing our selves by Sin, be Argument of Death, and God's eternal Displeasure; a Regenerate state implies the Sanctity of Renovation, which is a clear Demonstration of a real Conversion. Otherwise, how comes it to pass, that *the unbelieving Wife is sanctified by the believing Husband?*

band? Now if Husband and Wife are constipated one Flesh by the Conjugal Celebration and Law of Matrimony ; why not Heaven and Earth under the like Divine Ordinance, since by a Supreme Law from the Sovereign Legislator (whose powerful Edicts are for ever irrevocable) made and established *Synonima Regalia*.

Thus the Celestial Sun in the clarified Firmament influenceth and impregnates this embellish'd Creation ; as do's the Supercelestial Son of the Majesty of God most illustriously shine in every Believers Soul, and is the true Light that illuminates the Universe, and every Man that cometh into the World. So that in this short and compendious Paragraph you may read the Divine Progeny of the whole Creation ; the Exaltation and Dignity of the *Micro.*, as the *Macrocosm* ; the great End why the World and Man was made ; the Reason also why the Divinest made Man, and drest up so beautifully this stupendious Creation: All
which

which was only but to see himself and Sovereign Majesty by way of Reflection ; wherefore he built up a Tabernacle in Man for his Divine Residence, and Man's Redemption.

Now *Adam* was made this Supream Monarch, whom his Maker dignified with such eminent Qualifications, as not only to see, because having the faculty of Sense ; but to inspeculate and admire the Majesty of his Maker that hung up aloft in the Firmament of Heaven, so many Luminous and Beautiful Bodies, impregnating every one with the Blessings of Vegetation : but Moral Reason (and barren Apprehension) because incapable to exalt it self to these eminent, sublime, and superlative Elevations, of necessity sinks under them.

And here *Moses* tells you, That *in the beginning, the Divine* created both the *Heavens and the Earth* : Now creating or making, what implies it more than manifesting Invisibles by Visibles ; or discovering such things as lay hid in

the Chaos, occultly concealed from ocular view ; which in time appeared, but not until such time as the Waters, by the *Fiat*, were separated from the Waters, and then the purer matter ascended upwards, because disintangled from its impure *Fecula* ; which Celestial, Clarified, and Pure Crystalline Body, is by the Scriptures interpreted *the Firmament* ?

And *Hermes* tells you in his *Smaragdine* Table, That the likeness of that which is placed above, is also beneath, coinhabiting below, to work the Miracle of one single thing. There must therefore of necessity be some assimilation in Earth, Sovereignly qualified with the same existence of Celestials ; otherwise, pray tell me, where's the harmony betwixt them ? And why should God select the little World, called Man, for his Divine and Glorious Reception, rejecting, as I may so say, the more copious or great one, as the more commaculate and impure habitation ; had not he divinely dignified the

the

the less by Sovereign Wisdom for his Royal Entertainment?

There is therefore not only the likeness of Superiours ; but the same Vertue, Beauty, and Excellency also in Inferiours : *Christ in you the hope of Glory.* This is that Magnet of Vertue and Swavity, whose illustrious Ray attracts the Soul to those transcendent Mansions of Beatitude and Immortallity ; *For the Kings Daughter is all glorious within*, because made glorious by the King of Heaven ; where note, by way of Digression, when to admit of a faint comparison ; the *Anima*, or *Sulphur* of *Sols* beauteous inside, when duely examined by a sedulous Adept, a Celestial Corporiety displays it self, whose glorious appearance gratifies the solicitous with Wisdom's Oracle, and the Treasures of Art, by every one acquirable, and by most admired.

But the *Hoil* or Chaos presents unto us a subject matter as yet indigested, when macerated, mingled, or jumbled together ; and such we are to con-

sider it in the Act of Fermentation ; when nothing but darkness had its Region in the Deep, nor did any thing appear upon the Face of the Waters, until Darkness by the Divineſt was utterly ſeparated by the glorious Beam of the Maſteſty of Light ; for till then the Stars roll'd not in their Orbs, nor did the Fluctuating Ocean move its Vital Pulse, till actuated by the Law of its Sovereign Maker, which daily remonſtrates the Flux of the Ocean. Nor till then did the Earth, nor the Barren Mountains know any thing of the Law of Life, and Vegetation. Nor was there any Prolifick Vertue, or propagating Quality hitherto as yet incorporated into them ; when at once the Fountains of the great Deeps broke up, out of whoſe exuberant and miraculous Womb, not only thoſe innumerable and inexhauftible Treasures, as the Principles, and Elements, but alſo whatever beſides them was made viſible, was by Wiſdom drawn forth out of this immense Deep : And to
what-

whatever had Sense by Life and Motion, Nature by Ordination gave it a beginning ; but Light and Life she had not power to give ; for that sprung spontaneously from the Divine *Fiat* ; which great work with the great Creator took up but seven days, tho seven times seven is adjudged too little ; nay, had I said Months, are supposed little enough, if when attempting to compleat a Philosophick Operation.

So that now the Darkneſs becauſe diſappearing, the glorious and beautiful Ray of Light ſuddenly and at once invades all the Univerſe ; for after Separation by Divine Ordination, every individual as to Vertue and Purity in its innate Quality aroſe up from obſcurity : And becauſe relinquishing its Earthy *fecula*, elevated it ſelf according to Dignity, correſpondent alſo with the Purity of Matter. The Sun therefore with the Moon, and the Stars exalted themſelves ; and ſurmouning the *Æther*, were ſupreamly ranged in a Divine Order. The Elements alſo

they separated themselves into four Divisions, or distinct Classes, whereby to illustrate this imbellish'd Creation; and the Principles because lock'd up in every individual, whereby to make permanent by the Law of Perfection, began to ferment, which the Vulgar understand not; for should they be separated, purified, and reconjoyned, a new Creation would inevitably ensue in the *Microcosm*, or the little World; as by Divine Appointment it never ceases daily to influence and operate in the *Macrocosm*.

From whence all Celestials appear immortal; most fiery, luminous, subtile and bright; and by the Divineest made distant, and remote, were separated from all impure and immund dregs: and because excavated into Rotundity, they elevated themselves, and flew up at once; for which cause also Nature of her self desires a round form for things Eternal, as being most perfect, permanent, and indeficient.

On the contrary, it follows, that
Terrestrial

Terrestrial things are subject to corruption, mutation and death ; because contrarieties are joyned in their elementary Composition ; and where-with the dreggs, and impurities of matter were mixed, as at first with what was impure ; otherwise the produce that had proceeded from them, would have been beyond dispute Subjects immortal. Nor could there ever have been any Generation ; for without contrariety of qualities in Elements, there had never been alteration, nor mutation of form ; and all would have had but one Face without distinction, remaining equally in purity and subtilty : And tho cloathed with its own Ornament of Beauty and Swavity ; yet wanting matter whereon to impress formation, would become deficient, indigent, and destitute of Creation.

It was necessary therefore to mix subtilty of substance with the gross and impure *fecula* of matter ; for where nothing but Clarity and Purity

remains, there of necessity can be no Action; and where no Action is, there can be no Patient, seeing what is pure wants act of Power over that also which is as pure; and this End and Operation is Natures Work of Separation for preservation of its Essence, and Vital Encrease; For if the Earth and her Fruits were as pure as the Heavens, all Animals would live as long as Celestial Inhabitants.

But Nature by the Divineſt has ordained a Law, that whatever partakes of Matter, or Corporiety, should dwell about that, which is also Corporial; and that which is most corruptible and iniquate, about that which is also likeſt unto it: but the Earth, as subordinate, is the most precipitant of Bodies; consequently most groſs, and of all things most corruptible: nothing therefore can proceed, or be deducible from it, but what is naturally most agreeable unto it; wherefore its Corruption, Sordities and Impurities must also be rarified by progreſs of Separation. When therefore

therefore its more pure Substance is extracted, and exalted by a true and Magnetick Philosophical *Medium*; Nature of necessity begins there all her Actions, and in separation all is found.

And the Spirit of God moving upon the Face of the Waters, was by Incubation (or supream Act of Power) by the determinate Wisdom and Counsel of God, the immediate and proper cause of Separation; for here you may read, that the Spirit of God divinely moved upon the Face of the Waters: And here also you may consider, and deliberately understand, that the Spirit of God inspired them with Vegetation; otherwise of themselves how could they bring forth? For the Chaos had a Passive, but no Active Spirit in it, till God by Wisdom roused up the *Ferch*, or the hidden Life therein concealed; and illuminating or kindling the Commaffated Matter, by the Ray and Majesty of his Divine Spirit that separated the pure from that that's impure, which could be no otherwise, since no
impure

impure thing can enter, nor center where the whole is pure.

And thus the Angel *Gabriel* salutes the Blessed Virgin with *Hail Mary, full of Grace, God is with thee*, the glory of Females. Now this Virgin was a Native and true *Israelite*, and had not hitherto known her Husband; which Virgin conceives by the Holy Ghost, and was a Miraculous and a Spiritual Birth; so that we may consider, there's nothing impossible with God the Creator that made the World; when in love to incarnate himself to redeem it.

And *Moses* he tells you, *That when God had breathed into Adam*, our Protoplast, *the breath of Life*, he then became a living Soul; not that *Adam* was destitute of a Natural Soul, but of a Divine and Spiritual Life, which also implies a supernatural state; in which excellent state our *Protoplast* stood, when God had transformed his Earth into Heaven; and in which pure state he for ever had stood, had he stood in simplicity, and the Will of his

his Maker ; for what we sow, that shall we reap ; and nothing is quickned except it die. Mortification therefore precedes Regeneration ; we must all die to Sin, to live to Righteousness.

But the Spirit of God moved upon the Waters ; which Act of Power was no sooner performed, but the Waters of themselves incessantly brought forth ; and every created thing that God had made by a Divine and Sovereign Act of Power, began to Operate, Vegetate, and Fructuate ; who surrounded the Constellations with a Crystalline Firmament ; and cloathing the Principles which stood naked before him, with a Body suitable to their necessity, gave Laws and Ordinances to Nature, as Substitute, immediately to let loose the Universal Spirit, whereby to vegetate, encrease, and multiply ; to form also, to animate, and impregnate Bodies ; but Nature of her self, because bound with periods, admits Death inevitably to invade all Compounds ; for were it otherwise, there needed no Separation ;

paration ; and Nature, peradventure, would become sloathful, and idle : Consequently the Fabrick of the whole Creation would again redact, and result in a Chaos.

Separation therefore is of absolute necessity, whereby to distinguish the pure from the impure ; the fair and immaculate from the most pollute and unclean ; which after Purgation to rectify and conjoyn, and then advance, if it could be, to a *plusquam* perfection, whereby to imitate Nature, as she by president imitates the Creator ; what admirable thing would the Operator bring forth ?

Wherefore the Apostle he bids you *be perfect, as your Heavenly Father is also perfect* : And what can advance to a state of Perfection, but that which separates from Sin and Impurity ? Thus the Heavens are pure, and infinitely clarified ; yet much more pure is he that created them ; which state to know, is never to know Death. Wherefore as by imitation some Bodies are
made

made always to live in the Phyloso-
phick World, which the *Adeptest* in-
titles and superscribes *Transmutation*;
but the *Theologist* in the *Super-celestial*,
that of Regeneration. And as one is
the period of Principles and Elements;
such also is the other of *Corporification*,
leading Death into Captivity, and
transforming every impure Being into
a Celestial Clarity and Purity; and
the Souls of Righteous Men into end-
less Glory; but this Operation is per-
formable only by the Heavenly *Arca-*
num, or *Medicament* of Life: which Sa-
cred, Sovereign, and Divine Elixir, is
the Christ of God, the Wisdom of the
Father: to whom devoutly be ever-
lasting Praises.

And as *Christ* is called *the Light of the*
World, &c. Light may properly there-
fore be asserted the Manifestation of
God, and the Oracle of his Truth; for
if what visible Light is, or appears unto
the Bodily Eye; the same, but infi-
nitely more glorious, is the invisible
Light that illuminates the Understand-
ing

ing in the Eye of the Mind : The want of Light, it's true, makes Man deplorable ; so is Ignorance of the Mind to be lamented : And as Generation that sprang out from Corruption of those things which were esteemed the best, so the Light that shines in Man when it becomes eclips'd by the shades of Sin, how dreadful and dismal is that Darkness ? As Light therefore of all things is accounted most desirable, the want of it to the Mind makes the Man most miserable : So of all Ignorance, that Ignorance is the worst which hath reference to the most Noble and Sublimest Object, and by how much the subject of Knowledge is better, by so much is the deprivation of that Knowledge intollerable : As any one therefore, by putting out a Mans Eyes, whereby to intercept him the enjoyment of Light, is reputed cruel ; so he that prevents the means of Knowledge, is no less, if not infinitely more (by a Scriptural Authority) adjudged condemnable.

Light

Light therefore, because exalted above all Created Beings, it confirms it the Standard of Wonder and Admiration, whose beauteous Beam displays it self, the uncreated Being before the Creation, consequently superexcelling all the rest in Dignity ; but the created luminous Ray of the Sun, that strikes the Poles from *East* to *West*, nay farther its possible, could we apprehend it ; is sacredly held forth as the Almighty's Taper, whereby to illustrate the Visible World, as do's the Light of his Sovereign, All-glorious Son invisibly shine in the Souls of Saints, to convince the World of Sin and Unbelief : And tho *Laban* usher *Leah* unto *Jacob's* Bed, by introducing her instead of his beautiful *Rachel* ; so every designing Imaginarist do's, when describing only exteriour things, but states nothing essentially. Such I may say dwell merely in the Face, or at the best, on the superficial parts of the Body ; never aspiring after the fulness of Beatitude, which Philosophy in my Opinion looks like

like to a Church that's drest up with Discipline, when wanting sound Doctrine.

So that if when to consider the exterior form of complicated mixts shall melt away, probably we arrive at the fiery *principium*, whose Elevations lead on to a state Immortal, co-uniting us to that invisible Nature, that admits not of any thing save Purity intense, by the continued ardency of a Pious Devotion. As in Operation it's evident, and egregiously true, that the Elements themselves assume all Colours before the Beauty of those colours egrede ; wherefore they begin with Blackness first, because the Antecessor and Parent of Putrefaction ; after it passes thro other middle Colours, till at length it arrives at a Celestial Whiteness, which then is Air, from whence it ascends to a fiery Complexion, in which the Power of Art, and Dominion of Fire, when to speak Ænigmatically, is compleatly terminated, and beyond which, in my Opinion, there's no natural progress. And

And God no sooner divinely said, *Let there be Light; but immediately there was Light*, so that his Commands were in a moment answered; for how soon did the Light spontaneously spring up, and amounting aloft, fill the Universe with Splendor? So that now the Creation became altogether visible, and every concealed Treasure that lay hid therein, exposed it self unto ocular view; whereby to discover the Chaos commiserated, and Water and Earth by previous digestion (without contention, or strong ebullitions) began of themselves distinctly to separate; and the Earth as rejected to precipitate downwards, by reason of its Gravity, and solid Ponderosity; so that these two Elements were only made visible, but the Fire and the Air, they fled our sight, which by reason of Purity became also invisible; whose Sublime Bodies by the Creators Will, elevated themselves to influence the Earth, whereby to impregnate it with Prolifick Vertue.

This was, and is that beautiful Order, wherein the Divineſt ſo divinely placed things, when the Earth as an *Embrio* lay hid, and concealed in the Exuberant Womb of the unweildy Waters: And this is that great and ſtupendious work of Separation, which Act or Operation was fit only for God, who ſeparated the Light from the miſts of Darkneſs; which glorious Operation the Prophet *Moses* points at, as a thing principally to be minded and conſidered, if provided any one would imitate the Creator, when in the beginning he created the Universe; but the end of the Creation ſtands ſtill in the Ternary, of which, more at large in its proper place.

Chriſt therefore is our Sovereign and our Saving Light, that comprehends the Darkneſs, yet the Darkneſs knows him not, whoſe beauteous brightness illuminates the World, and is that Glory and Maſteſty of Light that was from God, that never had beginning, which Incomprehenſible Light ſhined

shined before the beginning to illuminate the Throne of the Majesty of God, and is the true Essential Word of God, *and the Word is God*, the Wisdom of the Father, as is manifested to us by *Moses* and the Prophets.

But the created Luminaries, as Sun, Moon, and Stars, these are but Elementary, subject therefore to corruption, when God shall please to extinguish their Light, by withdrawing the Beauteous Ray of himself; and as the Light of the Sun is the Beauty of the Creation, how much more beautiful is the Son of God, the All-glorious Beauty of the Majesty of God? The Created World therefore was made to discover visible Objects, and things Corporeal; but the Increated and most Sovereign Being, to make obvious to us things Invisible; the Natural, to inspect both Elements and Principles; but the Supernatural, to reveal the Glory of the Father, in the Face and Fullness of Jesus Christ.

And God saw the Light, and behold it

was good; the consequence follows, for God he made it, *and God divided the Light from the Darknes*, as by his Wisdom the Day from the Night: Separation therefore from adust impurity, makes it Sublime, Immaculate, and Pure: So Divine out of a Moral, and a Celestial out of a Terrestrial State, is a transmutation by the Grace of God; for if nothing that's impure can subsist in his presence, whatever comes there must be spiritually pure: and such are Invisibles separated from Elements, the Waters above the Firmament of a pure Nature, existent with Life, but the Waters beneath, Elementary and Fluctuating: The Universal Spirit therefore inspiring Life and Motion, the whole Creation began to breath, and bud forth.

And God after separation of the Light from the Darknes, of the pure and sublime from that that's inquisite, of Heaven from Earth, of the Waters from the Waters, of the Translucid and Diaphanous Bodies from Corruptible

ble Recrements, and Sordid Impurities : Then was there a Noble and Divine Separation, because when to raise an immortal Seed out of the Principles and Rudiments of Elements. And such also is the Regenerate state in Man, when born of the Royal Seed from Heaven ; for Flesh and Blood, because Transient and Elementary, are inconsistent with the Eternity of God, uncapable therefore to inherit the Kingdom : This is that Divine and Heavenly Transmutation, by which Christ Jesus, the Wisdom of the Father, with one regal grain transmutes our Nature, and our Mortal Bodies, into an Immortal State ; and is that *Elixir* of Life and Vertue that defends it for ever from torture and destruction, and eternally delivers it from the periods of Death.

But some will object, What Body is this ? And *Paul* solves the Doubt by a Scriptural Explanation, telling us, its a Body increate and incorruptible, consequently uncapable of any mutati-

on, and because impregnated, and animated with Life, is under protection, divinely blessed, absolved, and acquitted the assaults of Death. What Body then, some will say, must it be? and he tells you, *It's a Body as it pleaseth God.* But this you'll object is also insufficient. To speak more plainly then, it's a Regenerate Body, born from the Spirit, and not from Elements, but of a pure and immaculate nature, that never knew nor consented to Sin: Such a Birth will triumph over Death, because it can never be made to die, nor subject it self to the periods of Death, since bound up in the Volume of the Infinite Eternity.

But Darkness is the *Umbra*, or promiscuous shadow of the beautiful and amiable Glory of Light: And because separated from the Beam of Light, and gathered to its self, is the Representation of Death. Where note, we may call it the Mantle or Covering of some solid Substance, or some material thing; and such is the Night by Earth's

Earth's Interposition, retirements of Light, or the Suns bright absence: Corpulences also are Stellat Ecclipses, because from Globical Bodies intermeduating; for Night is only the Suns bright absence, when deprived the beautiful Beam of his Light; and the Day (as I may so say) the Infant of Light, because it sprung up from Light Original: The created Light therefore pray tell me what is it, if not the beautiful *Aurora* of Eternity, as is Eternity the Ray of the Majesty? Thus the Light, as appears, shines still in Darkness, and yet the Darkness comprehends it not.

Now what is this Darkness but the shades of Death? and what is Death but a separation from Life, and Life it self the amiable Infant, that sprung from Eternity, as Generation from Time? But Darkness abhors the lustre of Light, lest peradventure fearing the Light should inspire it. Gold therefore, like the *Salamander*, lives eternally in Fire, without detriment, de-

struction, or diminution of parts; whiles imperfect Metals, when examined by the test, evaporate and vanish, so become imperceptible which displays some impurity in their natural Composition; for were they of a regal stamp and condition, no force of Fire would be Argument strong enough to make in them the least separation; so Darknes, when made pure by the Beam of Light, it then becomes a natural brightness; and Mortality, transchanged by the Grace of God, becomes Immortal by Divine Transmutation.

The Day therefore sprung natively from Light, as a Legitimate Heir from the Loins of his Parents; nor could it do otherwise, because by the Divinest destined and determinated to such an end by the Counsel of God. And thus the Beam, or Ray of the Sun, as its Integer Light, can be no otherwise, because the proper Effect from that efficient Cause; for the Celestial Sun, if sedately to consider it, was kindled by a virtual spark
of

of invisible Light : And this invisible Light, the Son of God, is the Essence, Wisdom, and the Beauty of the Father, and is that Sovereign and Saving Light of the Divinity and Majesty of God himself.

As pure Religion therefore is such in it self as it pleads Precedency long before Error ; consequently it's a bright and most illustrious Taper that directs to the standard of Divine Truth, in whose Frontispiece Devotion displays Christianity, and which truly is the most Eminent, and Divine *Encomium* that ever was attributed to Men, as Mortals, and is in a Scriptural sense the new way of Conquering, because through Christ we are more than Conquerours, and fight in this Field without Carnal Weapons ; for no *Gladiators* arm here to Combat, nor is there any Banner but the Cross of Christ, and whose Enemies are *Abaddon*, and the *Hierarchy* of Hell ; and whose Engins are Sin, and the Toils of Death, endeavouring therewith to obstruct our passage,

sage, when attempting the triumphant Joys of Heaven.

But a Nominal Christian (with grief I speak it) which signifies no more than a formal Professor, if when wanting the Vital Power of the living Act of Faith, such a profession makes no Man a Christian any more than reading the *Alcharon* compleats a Saint; nor is every Professor a true Minister of God, except of God ordain'd to preach: For the Gospel is free, and the love of God free, and it was the free Act of Christ to give himself freely for the Sins of the World. Christs Redemption therefore was a free Act of Grace, to blot out Sin, and usher in Repentance; and all that's required for so great a suffering, is only conformity to a Holy Life, and sanctified Obedience to that Living Power, in whom the fulness of the Godhead dwells: He therefore that prays, and pays not his Orisons to this great Oracle the Wisdom of the Father, stands still indebted for his Life and Freedom,
and

and proclaims himself an Alien to the Court of *Sion*, as also a Stranger to the *New Jerusalem*.

Now in opposition to Light stands this formidable Darkness, a Figure of a Creature that was found folded up after the Divine Act and force of Separation; not improper therefore to intitule it Darkness, since separable from the beauteous Beam of Light: and such is Sin, and such also is Death, since by *Adam's* Transgression, who consenting to Sin, violated Gods Divine and Regal Command, so wounded himself with his own Sting. Death and Sin therefore, *Van Helmont* calls Accidents, or some impious malignity that lurk'd about the matter, whereby to lessen Light, and abscond or ecclipse its beautiful Lustre; which when removed by the Divine Grace of God, the Body then seems to appear Celestial: Nor can it be otherwise, since if when to consider there's no difference, nor distinction betwixt Heaven and Earth, save Clarity of the one, and Impurity

purity of the other : and this is a State we daily discourse of, nay, we hourly wish for't, and long to enjoy it ; yet so great is our Zeal to these ambiguous uncertainties, that we dare not trust our selves to entertain it.

And because so adhering to the World, and its allurements (kind answering kind) whose Luscious Breast seems sweet and pleasant, and whose surprizing Charms luxuriously satiating, we gulp down Avarice, and drink down Oppression : so like *Diana* with the *Ephesians*, cry, *Gain is sweet* ; thus tainting our selves, become infectious to others ; for a stinking Breath, tho loathsome to the Company, yet is it to it self a natural perfume ; so Sin and Impiety in its habitual dress, tho ugly, seems amiable ; and tho *fatid*, smells fragrant, and knows no impediment. Thus *Paul* by Faith fought with Beasts at *Ephesus* ; and *Philanthropus* with Monsters in the Desarts of *America*.

'Tis true, and as true as the Sun's
the

the great Luminary, whose luminous Body illustrates the Creation ; yet is not the Sun that Sovereign Light that adorned the Throne before the Creation, when the Divineſt ſaid, *Let there be Light*, and immediately the Light of it ſelf ſprung up ; which Light by his Wiſdom he called *Day*, and dignified it alſo with the Title of *Good* ; nor could it be otherwiſe than good in the Abſtract, ſince the Divineſt had called it *Good*, and becauſe proceeding from the Fountain of Good, its Original can be no leſs than God.

Now the Day had its Original, as has the Sun its *Aurora* ; and the Sun, tho the Major Luminary of the Universe, whoſe refulgent Ray illustrates the Creation, by Rapidity Circulating and Patrolling about it ; yet is it by Wiſdom and the Guidance of God another *Aurora* of the increated Light, which never ceaſeth inviſibly to ſhine, when the Sun withdraws from our ocular view, as imaginarily ſuppoſed towards the *Western Fountains*, whiles
this

this pure Light never ceaseth to shine in the Heart of Man, and the Throne of the Majesty, tho to the World and ignorant it appear invisible: and because too sublime for the weak Vision of Sight, whereby a dimness seems to overshadow it, as gazing too much at the natural Sun, in some measure astonisheth the *Purlue* of Sight; so the Sovereignty of the Glory of the Son of God, whose excessive brightness seems to cause a blindness, when as indeed it's the Purity and Sovereignty of Light, we are therefore to reduce it under this consideration, that nothing that's impure can behold what's pure, nor Carnality partake of what is Spirituous.

There is therefore this difference betwixt Natural and Supernatural; as also betwixt Celestial and Terrestrial things; that all Spirituous Bodies can pass the Purgatory of Fire without any detriment, or diminution of parts; when as Corporeals, if but to touch the Flames, are at once in a Moment destroy'd and consumed. Purification
of

of Bodies must therefore necessarily precede, whereby to dignifie and make them Celestial. Natural things therefore are in one distinct state, but Spiritual things are found in another: and by how much our Nature is made more spirituous, by so much are we nearer to the Nature of God. And as the Sun shines naturally more bright and distinctly, more pure than our Culinary Fires; how infinitely brighter, and much more pure is the Majesty of that Light that invisibly shines from the Son of God: But our new Philosophers (or *Erra Paters*) are much of the Cast with Figure-flingers, that presume to step into the Prerogative of Prophets, and antedate events in Configurations, which is a Consequence I perswade my self of as much Reason, and for ought I know, to as great Satisfaction, as to see the *Auxiliaries* draw out and exercise, and the Spectators to read their designs by their postures.

But I proceed to discourse the Firmament of Heaven, the Fluctuating Ocean

cean also, and the Waters in the Creation, which presents to our consideration matter of Admiration, consequently a suitable Subject for every Philosopher, if sedately to contemplate their admirable separation, when God divided the Waters from the Waters, and the Firmament of Heaven stood stationary between them; which denotes those rarified and invisible Waters *Moses* points at above us, are an Act of Faith, because of Invisibilty, whilst these below us are demonstrable to us: which Argument as formerly confirms our Philosophy, that the likeness of that which is remotely above, is also beneath, co-inhabiting below, to work the Miracle of one single thing, so that the same Act of Power and Providence that made them separable, made them also invisible, as by the Law of demonstration these are made visible to us.

But what are these Waters, these invisible Waters, that surmounting the *Æther*, and because above us perpetually

tually fly our sight, what are they, and what were they in the *Fiat* of the Creation, more than the pure and spirituous part, separated from impurity and all aquosity, whiles the pinguous moist *fecula*, and indigested Vapours stiffly adhere to the visible form, which by reason of inconcocted crudities and indigestions, when celebrated to warmth, lie fermenting in themselves, and are the daily cause of Natural Production, animating and exerting the Earth to Vegetation.

These Invisible Waters therefore above the Firmament, must of necessity be a *Rarefaction* of Air; and the Firmament, because intermeduating betwixt them, remonstrates it Celestial, and a clarified Earth. For if to consult the Creation and created Beings, we are to consider them in a two fold Capacity; the Visibility of the one, and the Invisibility of the other; Elementary Bodies, and Bodies Celestial; where note, sublunar things are influenced by Celestials, as are Celestials

E governed

governed by super Celestials. As the Sun in his progress, because ruling the Day, is by Divine appointment the Parent of Vegetation. So has the Moon her Nocturnal Government, whereby she also operates the Ocean, influencing Fluidity and the Female Sex: Nor are the Stars and Constellations deficient or destitute, whereby not to effect and influence Inferiors; so that a perpetual motion is continually maintained, and a constant rotation perpetually continued, otherwise the Compound would admit of decay, and a defect in any one part of the Creation would inevitably draw on an inconveniency upon the whole.

Thus the great Frame and Fabrick of the Creation was ranged into a most excellent and beautiful order, which the Creator foresaw in the *Idea* or prospect; nor rested he there until the final Complement of his Divine Counsel and Determinate Purpose: And then it was that *Adam* was made, which the Divinest created no less than a Monarch,

narch, and intrusted by the Creator with the Creatures in the Creation, enraged *Lucifer*, that infernal Prince to emulate the Dignity of this new Favorite, who reflecting on his Ambitions that so lately dethron'd him, which obliged him to forfeit his Regal Possession, he therefore undermines to blow up this Favourite, who tainting our *Protoplast*, infects his Posterity.

And thus the bright and beautiful Morning is sometimes sullied with a louring Sky : For did not the Sun's early blazing smiles shine upon *Sodom*, and her accurst Inhabitants that soon after ended in a fatal Tragedy : what must we call this if not a dismal Eclipse ? nay, altogether a deprivation of life, save only to *Lot*, and his preserved Family, on purpose kept alive by the means of Miracle, when all the rest were made most miserable Morts. Whiles therefore we live here in this Natural State, we only reap supplies of Aliment from Elements : but when we shall be discharged the Manacles of Sin, and re-

least from the horreur and amazements of Death ; we shall then appear under a more spirituous form, and where we shall see things as they really are in themselves ; by which we may know till then we knew nothing : Nor are these Moral Beings, or Natural Apprehensions any other than signitures or the deliniated Figure of that super-excellent Beauty we shall see hereafter.

And God by Wisdom divided the Waters from the Waters, the Celestial from the Terrestrial, Heaven from Earth, the Invisible from Visible things, and so disposed them by the Law of Providence, appointing to every one Dominion and Operation, in order to bring about his determinated Creation. And who knows but that these elevated and invisible Waters, are the Waters *Moses* speaks of that *Bathe* the Banks of the *New Jerusalem* ; and that the spangled Firmament is the Pavement of Heaven, or the solid part thereof, if not improper to say so ; nor
is't

is't impertinent to think so, when Invisibles are pointed at by Visible Objects, otherwise I understand not the design in the Text, which supposing I do, I am unwilling to be refuted, if when only to hear another Mans contradiction.

But that there was, and still is a Division or an Interposition betwixt Superiours and Inferiours is past dispute; *Moses* asserts it, and the Text affirms it; where note as a Christian it concerns me to enquire, and as a Philosopher as gladly desire to be advised, and informed the Nature and the Quality of these divisional Waters; the Vertue and the Office of that that's Elementary, as the Dignity and Operation of that that's invisible: the first, because Elementary we daily converse with, and frequently apply it unto servile uses; but the latter, since invisible we assign that to *Moses*, except otherwise the Divinest by Oracle from Heaven be pleased to inspire us as the Prophet was inspired.

Faith therefore is the evidence of things invisible, as is demonstration of visible things. The Waters above the Firmament we have supposed them Celestial, because of Sublimity, Purity, and Rarification, which in the great and admirable work of this stupendous Separation, the Chaos no sooner felt the Examen of Heat, but Water began immediately to operate, and presently became convertible into Air, and this I call *Ætherial Rarification*, by reason its not only separated from Aquasity, but apparently becomes to the World invisible.

Why not then by the same Argument all the Fountains and Aqueducts (nay the Ocean it self by the Law of Necessity evaporate into Air, since minutely it operates without intermission, (this is obvious to every one) but the Sours of the Sea you'll object is so deep; her Springs and Supplies so manifestly numerous, that it's almost impossible to exhaust her Treasures, whereby to render her barren or impoverish'd;

poverish'd ; to that I answer, God has placed such a Magnet in the very Bow-el and Center of the Waters, of that attractive and magnetick Vertue, that were not the Waters bounded by the Law of Limitation, the Earth peradventure would soften and melt ; consequently become convertible into Water, and for ought I know, resolve at last into a moist, and a soft thin Air.

But God the Creator has placed such a Bar betwixt the Visible and Invisible Waters: He, I say, it is, that by Wisdom and Providence hung up a Spangled Vail or Covering betwixt them, and calls it *the Firmament*, which intersects, or divides betwixt *Celestials and Terrestials*; yet so, that a sympathy and continued harmony is by the Divinest correspondent betwixt them; and the Text tells us, that Heaven it self forbears not to sigh, if at any time the Sinner be sadned to mourn ; but is filled with Alacrity and Heavenly Joy, even at the Conversion of one single Penitent:

Nay so great is the triumph among the Saints and Angels when a Sinner becomes victor over Sin and Impenitency ; that all our Faculties as if Divinely exirted, muster up themselves in open Hostility, to oppose the Invador of our everlasting Tranquility : but I intend not to common place upon this Divine Subject, otherwise than to elucidate the Mysteries of the Creation : And where *Rabbi Moses* has drawn the Curtain, I shall modestly by permission endeavour to withdraw it (provided it be thought neither Sacrilege nor Impiety) since to consider behind this Mystical Interposition the *Magi* have concealed the *Sanctum Sanctorum*, nor Prophane I, when to say, *The Beauty of Holiness.*

So that we may read, and begin to understand the Firmament by Interpretation is called Heaven, which certainly is the Basis and Celestial Superstructure of this most admirable and stupendindious Creation ; tho to us and our Ancestors seemingly invisible :

ble: wherefore let us resort to Heavens great School, where Christ himself is Dictator and Pilate to conduct us, and chief *Rabbi* to instruct us, for the Divineſt himſelf will become our Interpreter; ſo that God in due time will certainly manage us to that Sera-phick Society of Saints and Angels, where we ſhall Daily be Divinely taught, and by Jeſus Chriſt the Son of God made ſo Prophetical and Evangelically Intelligible, that the Alphabet of Heaven will be the Chriſt-Croſs-Row, whiles about theſe Sublunar Orbs, our Modern *Didacticks* and Learned *Academicks* are hourly ſo impinged that they ſee no higher than Custom, and Preſident of *Profeſt Arts*; and if without offence I may freely ſpeak it, rather of Litteral than Liberal Science.

Where note, ſome Anti-Scripturiſt's have been lately ſo Prophane as to imagine God like to a Country Mechanick that builds up with Stone, and finiſhes with Timber, without any Infuſion of
Life

Life and Motion; as if the whole Creation was a Creature inanimate, when the voluminous World which is Gods great Library, is filled full of Life, Activity, and Motion, which Life is Spirit, and the cause of Multiplication, and the natural Production of all created things, that by Copulation are engendred, or otherwise by Putrefaction have received a new State through Fermentation; all which Productions are manifest Arguments of Life and Spirit, as also of Vegetation.

The Texture therefore of this great World clearly discovers, and demonstrates its animation; where the Visibility of Earth manifestly represents the Impure, Gross, and Natural Basis; and the Elemental Waters because circulating about it, assimilates also the Venal Blood, actuating and fermenting in every Body, where the vital Pulse also operates as is seen in the admirable Flux and Reflux of the Ocean; and the Air of necessity the Vehicle for Spirits, wherein

wherein this vast Creature (meaning the Creation) breath's invisibly; tho peradventure not altogether, nor in any part insensibly, and the Interstellar Skies, and Ætherial Waters, the Vital Parts; whiles the Sun, Moon, and Stars are the animating Spirits, and supersensual Fires that warm the Creation.

But this kind of Philosophy will puzzle the Putationer, as the Primitive Truth of the Apostles confounded the *Romans*. So *Moses's* Philosophy in the Rudiments of the Creation, will be as little understood as the Tracts of *Hermes*, the *Talmudist's*, *Cabalist's*, *Caldeans*, *Egyptians*, and *Arabians*, if when to consider the possibility of Nature, which is impossible without supernatural discoveries; and should we otherwise conclude than by Divine Authority, we lick up the Froth of every sottish Generation, so usher to posterity that Atheistical Opinion calculated by Imaginarist's, that the Creator slept whiles the Chaos of it self without

our Divine direction fell into this beautiful Order, as we now behold it; which, if but to think so is a Sin of Impiety, and an Error so enormous never enough to be lamented.

But all such Inquietudes we remit them to their destiny, since to carry such, and so many Furies in their own Bosoms whereby to hurry and torment themselves; whose unwholsome Principles, because noxious to themselves would stamp their impression on those that suck them in; so that one would think such Souls mingled with Clay, and because in the limit and circumstance of Time are in some measure confin'd to Earth's sublunar mixts, and by the World so severely intangled, that like Birds in Limetwigs, the more they flutter the faster they find themselves intangled; in such a state I persuade my self there's no Divine Speculation, nor Visional Faith whereby to see the invisible state of things as they stand nakedly, simply, and purely in themselves, of which these Visible Objects

jects are but Natural Representatives. This perswasion directs to me an unregenerate state, because when not to partake of a Supernatural Birth: the Soul therefore that's immersed with Sin, Darkness conducts it to a dismal destiny, deeply shadowed under the decays of Elements, and impossible without a Miracle to make a flight above the World, since by innate inherency its partaker of the World.

But the Stars if when to consider them the Almighty's Library, where every Star is the Volumn of a World, and every World a sumptuous Globe, divinely held in the Hand of its Maker, for such they were, and such they are; not that these sublime and eminent Elevations were only made for Mortals confusedly to gaze at; no, I'me perswaded rather to excite and stir up admiration, whereby to elevate and quicken our Devotion above our selves, when to behold such Majesty fixt in the Creation; for are not these Luminous and Illustrious Bodies (which
we

we behold hung up in that great Vor-trice of Heaven) Celestial Lamps, to illuminate the Universe ; and not only to illuminate, but animate and vegetate, so in conclusion, influence and impregnate the Creation.

'Tis true, that Heaven is a Paradise for Souls, and a Divine Reception for the Divinity it self ; but not that I prophane to term it a Habitation, when alluding that Heaven contains the Divinest, since Heaven is every where where-ever God is, whose Holy Presence institutes it Immutable, Immeasurable, and Eternal like himself: whose Nature transmutes it into his own likeness, and puts it into such a Divine Capacity, that for ever its incapable of the periods of Death. Heaven therefore is the Divine Habitation of God, and the Light of Heaven the Divinity of God ; the blessed Society there, Saints and Angels ; and there it is that the Prophets and Prophetesses, with Apostles and Evangelists daily Prophecie ; for there every
Day

Day is a daily Sabbath, and *Elohim* betwixt the Cherubs is the Lord *Jehovah*.

But the Evening and the Morning were the second Day, so that twenty four Hours, nor more nor less, do but compleat a Natural Day; when as the whole Tract of Time in its Natural Progress, appears to me but one Day Super-natural, of which our Ancestors, as also our selves from Sacred Authority had these Divine Speculations: so that if to consider that two Days natural could operate such a change in the great Creation; we may rationally conclude, and as modestly determine the residue an Argument to evince the Generations: For could I but seriously point out to the Creature the Blessed Creators mystical Operation (which is altogether impossible) I might then peradventure prove an Instrument to some whereby to moderate and disintangle Passion, pursuant only after perishing Objects, and for ought I know, blot out the
Prejudice

Prejudice and Animosity of others, meaning such as seditiously sow Discension among the Brethren, endeavouring thereby to reap the fruits of their own conjectural Imaginations; which to do, but undoes one another, by violating the Sacred Laws of God, as that also of Nature, and of true Religion, since the Scriptures by a Divine Authority require that every one examine himself, and seriously and sedately study a Reformation.

Then were the Waters beneath the Heaven by Divine Appointment gathered together; and those Invisible Waters above the Heavens rallied themselves, and separated apart; which admirable and wonderful Act or Operation occasioned a trepidation all over the Chaos; for till then the Waters intermingled with the Waters, and the Elements as Inmates spread themselves among them, till God in his Wisdom stirred up the *Magnet*, and then the Waters immediately attracted, so by Collision broke the Bond of Unity;

Unity; for when so great a change happned in the whole, of necessity every individual separated apart.

In which admirable progress every one had its station, yet was it by appointment, and the Providence of God; so that the more sublime the matter was, by so much the higher it ranged it self, removing more remotely from its own *Fæcula*: when on the contrary, to admiration, the more Gravity it had, by so much the closer it adhered to its Recrement; and in this Operation the Fire claim'd the Precedency; but next the Fire the Air pleaded Succession; so that these two Elements became as it were invisible, and which also by reason of a Spirituality, administred only to the Vital parts: But Water and Earth, when to consider their Corporiety, their Gravity, their Unity, and more Consubstantial Parts; and because also Synonymous with the Creature, it cloathed and fed it with Prolifick Vertue: for whatever any thing is of it self, of the same like-

F

ness

ness it naturally produceth; and such as are the constitution of Elements and Principles, such also are our Native and Corporial Constitutions.

To consider things therefore as they are in themselves, we need not to borrow Spectacles from others: for if when to consider the Sun universally shines, notwithstanding the Blind Man he seeth it not: and so of Eclipses, tho some have seen them; what then, their natural Reason and Understanding can't reach them, however Credit go's a great way in the case. The Blind-man perhaps he swallows a Fly, and if he do and feel it not, what prejudice is there in it, when a Fly in the Glass to him that hath Eyes, is not only disturb'd, but in some measure terrified, because fearing to surfeit if not to suffocate. Circumspection therefore, and the Vertue of Temperance circumscribe to us the Mediums for long Life, when excess of any thing overthrow the whole, and would even do so to this stupendious Creation, should

should it in any thing exceed with intemperance.

The Vertue therefore, and the Office of Water is to cleanse, to moisten, to mollifie, and dissolve ; to wash also and purifie the the outside. And this peradventure was *John Baptists* Ordinance, when only to blot out the Character of Circumcision, which indeed was then prevalent among the *Jews* till the Baptism of Jesus, of more Energy and Vertue took place to purge out Sin by Internal Purification, and which also is that Baptism of the Holy Ghost which *John* proclain'd was the Baptism of Fire ; so that these two Ordinances and Divine Operations were vastly different, and distinct from one another, for the one only washes, but the other purifies ; the first to brush off the outward defilements ; but the latter to blot out Internal Pollution. Consider it therefore, you Christian Professors, and live not by Profession, but the life of Christianity.

And the Divineſt ſaid, *Let the dry Land appear* ; which was no ſooner ſaid but it immediately appeared. Now dry Land which is the ſolid and fix'd part of the Creation : all Interpreters agree that its literally Earth ; and properly is ſuch, and generally ſo received, as is by Expoſitors and others concluded. And this dry Earth I have alſo conſidered was that only which was left after ſeparation of the Elements : to which alſo was added the dignity of an Element ; and becauſe ranged and ſuperſcribed in the fourth Clafs of the *Macrocoſm*, is confirm'd the moſt ſolid, and moſt fix'd part of the whole, concentring it ſelf upon its own proper Baſis, and impending on nothing by a Divine Ordination, but its own equal Poize and the Will of God ; ſo that neither upwards nor downwards, Extenſion nor Demenſion can any ways remove, diſplace, or unlodge it ; becauſe God through Wiſdom has inſpired into it the *Magnet* of Fixation, Gravity, and Station which confirms

confirms it a central and fixt residence, and the Waters to rowl perpetually about it. The Air also to incircle and surround it ; and the Fire above all to surmount above it, yet every of them is restricted by Providence, within the Circular Globe or Firmament of Heaven. But where are we now, got above the Elements ? no probably, but as far as our Eyes will carry us ; no mortal sees farther.

Our Basis I perceive then will be understood the Earth, and Earth and Water compleat but one Globe ; so that of the whole, and visible appearance, here seems to remain but one moiety left : and the rather to confirm it, it's obvious to every one, that the Firmament of Heaven intersects betwixt them ; for the Elements of Fire and Air disappearing, they become invisible ; so that what remains now save only Earth and Water, which are Subjects most solid and visible to us : Not that I impose this Doctrine upon any

Man, nor do I offer it as a noval of my own: since therefore of it self it is so demonstrable, let it carry its evidence in the Frontispiece of Time.

Earth therefore and Water are constipated Corelates, as hitherto we have observed them visible Elements; and the difference betwixt them is easily reconcileable, when to consider the Gravity of the one and Fluidity of the other; yet both impregnated with Vital Faculties, and to each is super added a Prolifick Vertue: and because daily influenced by Stars and Planets, are by the Divineſt inspired with Life and Vegetation. But Earth is the Nurse and Supply of Elements, as is Water the Sister and the Mother of Earth: and because both filled with Vertual Production, they fail not to send forth their daily encrease; whose Prolifick Breasts minutely sprung up, naturally replenished to supply the Universe. But I must caution my self what I say now, least peradventure there are
some

some will decry any Hypothesis; and what if they do, I matter not much, since to leave behind me Profelites enough after my Death to assert and maintain,

That the World had a beginning, this is undeniable.

That Time sprung from Eternity, this is also indisputable.

That Generation succeeded Time, this is beyond all dispute unquestionable.

And that Generation terminates in Death, is altogether infallible.

That the Elements and Principles were lodg'd in the great Mass of the Chaos, is true.

That Fire because of its Dignity superceeded the rest, is most true.

And that Air because of its purity climb'd up after the Fire, is certainly as true: leaving the Waters rolling too and fro, fluctuating, incircling, and inspiring the Earth; and the Earth as Central to all the rest, by Wisdom and Providence was concentrate on its Basis. Now tell me (if you please) what false Doctrine's here? and I'll tell you, that our Modern Philosophers will allow it Orthodox, as the precedent Generations and Philosophers before them, so govern'd themselves as to assert and vindicate it. So that as I design no Captivity by my Discourse, nor intend I any Conquest or Triumph over others; only the exercise of every Man's Reason, compelling no Man to the dictates of my conclusions: Give me leave therefore, such to advise as converse with Scripture, or correspond with Reason, and the possibility of Nature; such I mean as profligate those Fictitious Notions of Heathens, and Infidels, and Atheistical Antiscripturists, whose suggestions
are

are only of an imaginary Being of that Superlative Being, whose real Essence is existent in himself, pre-existing Time, and is the God of Nature. *God blessed for ever.*

And the Earth brought forth Grass; Here's Natural Production, and this Natural Product spreading it self abroad, in a very short progress run into multiplication; and because the Creator destinated it to the Creatures use, it became Nutritious and Salubrious to them; consequently agreeable and convertible to their Nature. But the Apostle tells us, *That all Flesh is Grass;* and as the Grass fadeth and withereth away, so Flesh and Blood, our daily Morts, prognosticate them also in a state of Corruption; and in process of time to admit of Solution; Every thing therefore that is in a capacity of being dissolved, that thing most certainly becomes invisible; and such a posture stands the whole Creation in, since daily to admit of Transmutation.

And

And the Herb yielded Seed, and the Fruit-tree his Seed, and the Roots and Fruits also, after their kind, which are radicated and impregnated in every individual; nor are they found in another Specie. And Sandivogius tells us before the separation of Elements, that every individual had then in it self Vertuality but one single primordial Seed, yet denies not that this primordial Seed had the Specimen-Vertue of all the rest, virtually and primarily radicated in it. However there be some that will oppose this Doctrine, and lead by a perverse Biass, would gladly refute it; but blessed is he that receives and believes it; for it is a secret, and the gift of God sealed up from ignorant and obstinate Men; not only in this, but in every Generation.

Nor can any Man, I perswade myself, know God in the Abstract, except otherwise by the Work of God in the Creation; which Commissions me also to say in the Creature as *Paul* says,
Christ

Christ in you the hope of Glory. If therefore another Man's knowledge profit me nothing except he enforms me the Measures he knows; he but exposes my Faith to a rambling search, to find out the truth by a dubious Examine: How miserable therefore, and much to be lamented is that implicit Putationer, whose Zeal truckles under every form of Religion, and bows his Knee to every new model of Conformity.

Let us therefore but examine this stupendious Creation, wherein God has made himself obvious to the Creature, and which ought to be the Study of every Enquirer, when because to read Lectures in the Stars and Elements: The copious Volumns, and visible Folio's of God the Creator, that gave them a Being, and are his Oracles, that by Divine Interpretation are made visible, conspicuous, and intelligible to us: For here we may read, that Generation it self presents unto us the Marginal Notes; and Genus
and

and Species, the Vowels and Consonants, the *Magi* of old learnt us to spell by ; so that the Letters and Syllables of this blessed Alphabet, points out unto us the Manuscript of the Universe ; over which great School, God himself is chief *Rabbi* ; whose Students and Profolites are Nature and Religion ; and their daily Lectures, and solemn Declamations, the Visibilty and invisibility of this Voluminous Creation, wherein God makes manifest himself in the Creature, which teacheth us to live by the Vertual Act of Faith, whereby we may hope, what at present we cannot enjoy ; so labour to find out the hidden Mystery of Truth, and the unfrequented Tracts of Wisdom and Experience ; which is, or ought to be the study of every Man born into the World ; more especially to Christians : For truly to know God is to know Life Eternal ; for he that knows him but as he is told, I can hardly perswade my self he knows him at all. Search well within therefore, peradventure

venture thou wilt find him ; and if thou look without, there is he also to be found. So that in every thing, and in every place, is his Mercy, or his Justice : where his Power is also, and the Majesty of his Presence ; for nothing is, nor can subsist without him.

Is not this enough to enamour the Creature, whose dependance is wholly upon the Creator ; for if when to inspect Heaven by Divine speculation, with confidence we may assure ourselves, his habitation is there : and if we dive into the Center of the Earth ; there also is his Instrument, by which Nature operates. The Superficial parts also, and the Soil of Earth ; visibly, and manifestly declare his Vegetation : and the celestial Inhabitants, as Planets, and Constellations, do not they influence this blessed Creation. So that the whole, and every part thereof declare him admirable ; therefore to be admired, till led by admiration to the *Corona* of Beatitude, which to the Religious seems a pleasant short Stage ;
since

since the Life of Man is measured but a Span. Earth therefore must to Earth, and Elements to Elements; and all compounded mixts submit themselves to solution; which properly terminates in the periods of Death; but Eternity, stands for ever in the presence of God; and is therefore most permanent, durable, and everlasting.

But the Earth budded forth, because fill'd with Vegetation; and every Tree, from the Cedar, to the Shrub; so the Oak, the Asp, the Poplar, and the Ash, had its Seed radicated, and inated in its self; Plants and Herbs also in due time produced, and variously multiplied to adorn the Creation and not so only to the praise of him that made them; but to sustain, refresh, and gratifie the Creature: the mighty God, the Lord *Jehovah*, his mighty Arm has wrought this Creation; and who shall compensate for so Divine a Work, if when to consider that we are but Earth, and our earthy Ornament but the blossom of Vegetation;

tion ; and Vegetation it self, what is it more, than the antecessor, or forerunner of Mortification ; and Mortification what is it but the prospect of putrefaction, which leads on directly to the prisons of Death.

Every thing therefore that is naturally produced ; results, and terminates in its native beginnings : For whatever thing is Elemental, or had inicieuce from thence ; falls under the same predicament, and destinated to die ; whose ends because sliding into the pericds of inactivity, partake of the common destiny of all compounded mixts. For such are the Elements, and all Elementary Beings, ever since they had a Being, and Birth in the Creation : But here to Philosophize, when duely separated, and afterwards co-united, and re-conjoyned again ; it represents the invisibility visible to us ; which then resulting in an *Astrum*, or *Quintessentia*, is in a capacity to dignifie other Bodies, and make them glorious, as it self is transcendent.

But

But who has considered this great Conservator, besides him that reads daily Lectures in the Orbs, and makes it his business to consult the Creation: that makes the Host of Heaven his daily Common-place-book, and he that made Heaven, his hourly Contemplation: which priviledges me to say, he that made Man, made not Man for himself, but to admire his Maker: till then we shall never be truly devoted, nor know what God is, nor what is his truth, notwithstanding so often by others reminded: but like to the World, and prating Parots, talk to others those things we understand not ourselves. In this kind of Zeal I was morally Educated, and suckt my Religion in with my Learning, too copious Theams to be taught in one Academy, when the Universe it self is too compendious for a University. I grant its true, that the Press made a noise, but you must grant me the Pulpit made a greater, till to me there seem'd a defect in both: the first because

cause I found in a great measure impracticable ; and the latter peradventure as unexperiential.

This conducted me to search after the wisdom of him that alone is the Divine Miracle of wonder ; and my daily Speculations were animated with discovery, when every Signature unfolded it self ; and every *Classis* brought forth a *Clavis*, wherewith to unlock the Meanders of Nature. *Diana* in this Vision seem'd almost unvail'd ; and every thing naked, in its native simplicity : This represents somewhat an Adamical state, but unsatisfied in mind as to these discoveries, I was led to contemplate the Mysteries of the Incarnation ; how the Divinity when cloathed with Humanity, took not only our Nature, but our Infirmities upon him ; and was a bright and shining Light, illuminating the World, and every thing therein, and is that Light which saveth the World ; that shines in darkness, yet the darkness knows it not : a Light of that Beauty

G

that

that illustrates Eternity, and regenerates us Plants in the Paradise of God, to legitimize us Heirs of the New *Jerusalem*: which if duely considered, here's a prospect of Life; when at a distance stands hovering the issues of Death: So that Good, and Evil seem to stand in a Poiz' till Earth be found lite by the counterpoiz of Heaven; and here it was also I see my self naked, waiting for a change, for God is all.

This leads me on to a farther consideration, if when to contemplate what's more visible than Earth; and Earth, and Water to compleat but one Globe; whilst the Air is drest up with the blessings of Vegetation, whereby to enrich and impregnate the Earth: As may be seen in the very front and surface of the Soil, since dekt, and adorn'd with such beautiful Greens; as Ornaments of Superiours, illustrating inferiours: So that the Earth was spread with prolifick Vertue, and production from thence immediately ensued, by discovering the prodigious plenty of
Grass;

Grass; a word large enough to express it universal, had not some laboured 'ho' to little purpose, because when to shroud it under the denomination of Herbage.

Grass therefore admits of a large extension, when because to comprehend both Animals and Vegetables: and is peradventure the Original word, notwithstanding the various interpretation of Expositors, because directing it self to the level *Paul* speaks of, as two intersecting Angles direct to the Centre of one and the same single gnomon. So that we need not to cavil about the word Grass, where the property of the thing is so well understood. Herbage therefore is Grass, and *Paul* tells us, *Flesh is Grass: and Grass by interpretation is the most universal Vegetable.*

Trees and Plants also are of the same Linage, save only from a larger size of more maturated Grass. Stones, and concreffions also what must we call them, if not coagulated, and petrefied Grass. So that Grass in one respect is every thing that Earth vegetates, tho

modified after various Formations, and Figures; differently drest up by the hand of Nature. And because having respect to time, and place; by supplement of Air, and moist sovereign Vapours, causeth it to grow, and spreading It self on the Superficies of Earth, spires out into Grass. Which when otherwise concealed in subterranean Cavities, grows up into Metals, and the race of Minerals. As for Example, have not all Trees their Roots in the Earth, when their loaden Boughs hang burdned with Fruit. And are not all Metalline Roots radicated in the Air, when the Centre of the Earth is burdened with their Fruits; what's more intelligible.

Now there is but one universal Spirit in Nature, from whence things Originally have all their supplies; and the three Clauses also of Animals, Vegetables, and Minerals; are they not so many Marks, Sigels, and Characters, which the Creator has imprinted, and stampd upon them, whereby the Creature

ture might read, and know them. But Man above all, because Lord of the Creation, is made most intelligible, whereby to understand them: wherefore he calls them by Names, for distinction; when as the rest of the Creatures know them only by instinct. And this vegetating Spirit has its Seed in its self, and the Air is plentifully replenished with it; which Seeds *scatter'd, and spread about the Universe, furnisheth the Creatures in all parts of the Creation.*

The *Americans* can tell you that Trees grew naturally where the Native *Indians* never had a being; and were it not for *Europes* agriculture, and industry; her florid Fields, and flourishing Pastures, would soon feel the fatal stroke of disorder; so become Forrests, and barren Desarts, fit only for bestial, and salvage inhabitants. For God never made nor sent any thing into the World that was either indigent, defective, or imperfect; every Creature, nay, the Plants themselves were furnished with prolifick, and seminal qualifications;

fications ; sterility was a thing utterly unknown, till disobedience disinherited our royal Protoplast ; which had for ever so remained to the periods of time, had not the Cross obliterated the Curse.

Our Ancestours oft laboured to strike out the Eyesore, which the succeeding Generations have thought no impediment, because to study new Modes of Sinning, whereby to improve impiety by consent ; which has rarely ceased to follow every Generation, as naturally (in my opinion) as Rust attends Copper ; fretting, and corroding the natural Body, till time, and other comodes blot out its Character ; so permits the compound to slide into Atomes, and yield it self Captive to the Prisons of Death ; waiting from the Artist a Resurrection. But such Bodies as these we call imperfect, because of a Leprosie impendent on them ; when as indeed there are other dignified Bodies, that fear not to die, because incapable of Death : whose peluced *anima* like Stars in the Firmament, make glad the
the

the *Adepti*, and solicitous in Art.

In the next place, I purpose to speak something of Light; and since Light by the Text is the Oracle of God, it was by his Wisdom apparently made manifest, when undressing the Hoil of this beauteous Creation; which Light also leapt out of the bosome of Eternity into the Vision, and perspective of Time; and because expatiating it self in the Chaos was the Cause of this admirable Separation of the Waters, when by Divine Ordination they divided themselves; and then it was that dry Land appeared: Nor could it be otherwise because then the purer parts immediately began to feel the force of Separation, so let the recrements subside to the bottome, because of their feculent and impure Centre, and thus by the *Fiat* were all impurities Separated, from that which of it self was altogether pure; and this Act of Separation we attribute to God, who substituted Nature daily to operate: For should there happen but the

least Cessation, the whole Compound would annihilate, so become invisible.

But every Separation of separable Things creates the Unity, and perpetuates the Harmony; since the Life of one Element is dependent on another; nor lives the one without the breathings of the other. The Waters perpetually moistening the Earth, whiles the Earth inspires, and ferments the Water; but the soft sweetnings, and breathings of Air impregnates both; as do the Stars in their station, and Celestial Rotation, actually influence, and penetrate the whole. From whence we morrally and rationally conclude that Earth made dissoluble converts into Water; and Water by heat is rarified into Air. Air consequently by circulation is convertible into Fire, and this I call Motion, and the perpetual rotation of this admirable and imbellished Creation, notwithstanding *Copernicus* asserts the Contrary, when to tell us that the Earth of it self has a motion: however, I know
none,

none, except that of Vegetation.

And now the great Creator that made the Light, commands that Lights appear in the Plural Number ; and divinely ranging them in the Frontispiece of Heaven, it denotes unto us the aforesaid Separation of that which is pure from that that's impure. For the Firmament at once was fill'd with Stars, whose Bodies were innumerable, placid, and luminous; and because made to shine all over the Universe, they also illuminate and impregnate the Creation: and that to admiration, he hung them aloft in his sublime Sanctuary, to discriminate Day from the obscurities of Night: and to mark out the Winter from the Summer Season: For they were made Signs, and Expositors of Seasons to remonstrate days, and sometimes to prognosticate: Thus we read, and as constantly we observe the Heavens adorned with these beautiful Bodies, so that their operations we feel, and sometimes their effects; but their ends as hitherto are not generally understood,
tho

tho frequently thought on, and descanted by putationers; who fancy it Sacrilegious when to meditate on them, or if but to enquire into the order of the Creation; supposing the Creator like themselves but niggardly, when to conceal such an excellent and admirable operation; least peradventure every Mortal should peep into the Model, so imitate the Maker by the Mediums of Art.

But Gods divine Oracles surpasseth mans reason, who by wisdom instructs us the methods of the Creation; nor was he ignorant of these Celestial Operations, who pointed out to us the Divine Order of Stars, how some of them are moved, and how some move themselves: who cites to us the motion of Planets, and Constellations; the forms, and configurations also of the Signs of the *Zodiack*; with the blazing Meteors, and formidable Apparitions; the beauty of *Orion*, and the splendour of the *Pliades*: the lustre of *Bootes Bubulus*, or *Arctophylax*: the celerity

celerity of *Mercury*, and the Rotation of *Ursa Major*, incircling *Ursa Minor*, in opposition to the Crofiers, Directors to *Artick*, and the *Antartick* Poles. But what edifies all this to an illiterate Person, any more than a *Clerum* at the Commencement in *Cambridge* : ignorance I must confess is an o'rgrown Infant, and the greatest Enemy and Opposer of Art, which ought to be shun'd as a Monster in nature ; and above all things abhor'd as some mortal Contagion ; or thing worse, could worse be supposed : For ignorance, and impudence they poison our Faith, and of future hope would have us to suspect the enjoyment of the excellency of those divine things whereof now we know little more than part.

For to read in the beautiful face of the Firmament, we discover the invisibility of things made visible, which manifests to us the end of the Creation : So that I prophane not, nor would I be thought erronious, when if only to assert that the Stars made visible are
Angels

Angels only explicated (and the Saints shall shine as the Stars in Glory) consequently that Angels are Stars complicated; and as the Star *Hesper* is the Suns *Aurora*, so the day Star of Regeneration is the Son of God, to light us up to his glorious habitation: it is true, that as the Night is opposite to the Day, so Sin interposeth betwixt God, and the Creature; we must carry the Cross to purchase the Crown, and divide the Day from obscurities of the Night: which without a Metaphor is the Light from Darkness, Sin from Sanctity, Death from Life; and which indeed are sublime operations, fit only for him that divinely operates.

The frontispiece therefore or visibility of the Firmament, God noted out to us for Signs, and for Seasons; so for Days, and for Years; whereby to prophesie of those fatal Events, frequently impendent ore impenitent people: but the Seasons declaratively make demonstrative of heat, so do they of cold; as at other times of rain, and also of fair

wea-

weather ; because visibly read in the face of the Stars, Exhalations, Corruscations, and Embodied Clouds. The days also numerate the date of the Creation, and the Nights direct us to read Lectures in the Heavens. Thus we see that we see nothing, except we see and understand by the Wisdom of God, the excellency and beauty of those sublime things, pointed out to us in the mysteries of the Creation, *viz.* how the Ray of Light profligates Darkness ; and the Glory of the Majesty mortifies Death ; the consideration whereof sweetens all difficulties ; but the blessed fruition ravishes the Soul, and makes it infinitely more pleasant and dilettable, than temporal sweets affect the sense.

And God the Creator made two great Lights, the Sun and the Moon ; whose different progress directs unto us a different appointment : the Sun as abovesaid, to rule the Day, but the Moon by reflection to govern the Night. So that the Sun by Divine ordination,

dination, and the Providence of God superceeds the Moon ; but the Moon by a peculiar virtue influenceth the Ocean, and adorns the Universe : The Majesty of the Sun is admired by the *Persians*, so is that of the Moon adored by the *Indians*. Now the Suns warm body moderates the Earth, and would peradventure in some measure callifie it, did not the moist Air generously intermediate. And the Moon perhaps would frigidate the Ocean, did not the Suns soveraign warm Beams mildly, and sweetly by influence nourish it. What illuminates the Orbs, and what inspires the Ocean, if not Sun, and Moon by the Providence of God, that vegetates, and impregnates the Creatures in Creation.

So that if when to consider the Majesty of the Sun, that incessantly moves without intermission, in the Central Orbs, and every Angle of the Universe ; whose defused Ray spreads upwards, and downwards ; and every way to influence with heat and motion :

tion : and because enricht, and adorned with such eminent qualifications, as the majesty of Light, and the excellency of Beauty ; it might probably invite *Sandivogius* the Philosopher to superscribe him the *Vehiculum*, or Tabernacle for God : which *Hypothesis* is refuted by *Basil Valentine*, and contradicted by Scriptural Authority. *For I will build my Tabernacle, and dwell among men ; and the Saints they shall shine as the Stars in Glory.* But the *Sun* beyond dispute is the most glorious Creature that God has Created in this stupendious Creation, because of its purity, and superlative Clarity ; since totally separated from all its dregs : whose inside and outside we made Synonymous, formd out of pure Principles of Life and Heat ; whose rapid motion gives action to the Orbs, and cloaths all the Stars with his Lustre, and Splendour ; making them shew beauteous by the lustre of his brightness : and because by the Divinest deckt, and adorn'd with Glory ; he lives without compeer,

peer, nor has he any Corival ; where note he's a Monarch, and the Parent of Vegetation.

And such is the Moon, tho a faint flattering Ray (if when compared with the Sun) yet she illustrates unto us from the same Original : and because adapted from adequate primordials, in her occidental Cressant she naturally displays a *Lunar* clarity ; when in her Oriental purity an incomparable brightness : and tho' by reason of distance She wants a natural warmth, yet in her Progress she spreads forth a splendour, whereby she sends Beauty to the ends of the Ocean. The Tides themselves also are a *Lunar* flux, and such is the frail imbicility of Females : For the Moon has a Monarchy within her self, yet directs She by the generous Beam of her Sovereign, who by Wisdome and Providence of the Supreamest Good that governs the whole, and also the parts ; is made to nourish, and refresh the Creation : so that to make things plain, by explaining my self, peradventure

venture, may bring my Discourse into suspicion, were the Vulgar my Judges; who, I fancy by this have already doomed, and brought me under the calamity of a Lunatick.

The residue of the Stars, the Divineſt alſo he placed them in order by particular Claſſes, and gave to every one by a grant from Heaven, a peculiar vertue, and different operation: one to dignifie Earth into the pureſt Gold, another to make Silver ſhine in the Mines: a third to ſcatter Iron Stone, underneath the Surface; a fourth to diſcover Quick-ſilver fluid; a fiſt lays open the Mines of Tin: and a ſixth the beauteous Mettalline Copper: but the ſeventh creates the Earth into Oar, which by ſmelting at the Mills, is convertible into Lead: but there are other, and various coagulations, beſides theſe ſeven; as allowed by Philoſophers, the product and progeny of Erratick Stars: and ſuch is Cat-ſilver, Mine Oars, and Minerals; mixt Metals alſo, with various complications. Then

H

there

their's *Talk*, and *Realgar* ; with *Zink*, *Bismuth*, and *Cobolt* ; and the regal Cements of *Hal*, and *Malk*, besides *Markasites*, and *Pierites* ; with innumerable concreffions of opacous Bodies, enough to astonish the Reader , if to name them.

Precious Stones also are of the same progeny, and legitimate heirs of Stars and Constellations : and tho' some coagulations out-lustre one another, as the *Cristal*, because having a polite and shining face ; so has the *Crisolite* a Diaphinous-body : but the *Saphir*, the *Hiacinth*, the *Smaragdine* and *Emerald*, together with the *Amethist* , *Diamond*, *Ruby*, and the *Carbuncle*, are all gloriously tinged with a Mettalline Tincture : but there are other, and Opacous Bodies, directing to the *Topax*, beside the *Turchas* ; and such is the *Onix*, and admired *Granat* ; with the *Cornelian*, needless to nominate, in regard by the *Mobile* so generally understood. All which have their Office, and Shops in the Earth, where *Il-*
liastes

liastes, and *Archeus*, are Rector, and Operator ; the one to find stuff and the other labour : but *Demogorgan* assists both by the help of *Vulcan*. Thus in brief I have given you a short view of Celestials, and how they are adapted Parents of Terrestials.

Now these glorious and luminous Lamps, the Stars, were kindled by the Divinest to illuminate the World : and God lifted them up, and set them in the Firmament as Oracles, and Ornaments to adorn the Universe : whose signature and impressions are perpetually imprest upon Earths soft Table, to influence and impregnate it with prolifick vertue : For the Sun and Moon, shews us Heaven and Earth in a lesser Character than most men dream of : and because having a magnetick vertue, and principle in themselves ; the first fills the World with heat, and activity, but the latter because immerg'd with passive qualifications, influenceth fluidity, and the race of Females. The Sun therefore we super-

scribe him Masculine, but the Moon every one intitles Feminine: where note, as these Luminaries are made to move, consequently so moves the Wheels of Generation and corruption, which mutually dissolves all compounded Bodies.

But the Moon most properly is the Organ of Transmutation, as is the Sun the Parent of Generation: and these two Luminaries multiply and fructifie every individual as to generation, and multiplication; for what compound ever was, or is there to be found in whole nature that holds not in it self some proportion of the Sun, and so of the Moon, whereby to confirm it with life, and motion; so that what Offices soever are performable by these two Luminaries, either for preservation of the whole, or conservation of part; as is the performance for one, such also and after the same manner is the like office for all. Since therefore such Vertue shines from Celestials, what may be expected from Super-Celestials
is

is not Christ the Wisdome, the Beauty, and the Glory of the Majesty, whose admirable amaziug and astonishing brightness shines in the Tracts to the new *Jerusalem*.

The holy men of God in former Ages read daily Lectures in this Divine Manuscript ; and the same Starry *Folio* since the beginning of the Creation, has lain unfolded to this very Generation : So that wanting *Solomons* wisdome, and *Jobs* inspection ; very few, or none do read in it now. Surely our *Rabbies* have lost the *Clavis*. *Hermes* its true, and the *Egyptians* before him understood, and stiled God, *Minos Solitaria* ; but our great Prophet *Moses* ; *Jehovah*, and *Elohim* ; so the *Cabalists* intituled him *Aleph Tenebrosum*, from whence some conjecture the *Delphians* in their inscriptions direct their Orisons to the unknown God. But the *Arabs*--their Orisons : but the *Arabs* and the *Caldeans* marks him out *Aleph Lucidum*. So that doubtingly the Key of Knowledge in some measure

sure may be lost, otherwise the Alphabet would not seem so unintelligible; unless we have made new Heavens of our own, so study them only, and forget the old one. But the Creation of Harmony who can forget, and not forget him that adorns the Universe: so fill up his Lamp with *Fætid Oyl*, whose stinking *Empyruma* instead of *Aromi's*, infects the Altar, and offends the Omnipotent.

But Man by the Divineſt was Created twofold, Viſible, and inviſible: Corporeal, and Celeſtial: his Elementary Body, or viſible part of a pure fixt Earth; or a deep red Clay: but his Soul or Inviſibility of an Eſſence Royal, not to be found in the Texture of the great World, more intellectual therefore, and more ſupernatural; from whence *Montanus* that great *Pantheologiſt*, calls Man a ſmall or little Incarnation, in which work God was pleaſed to multiply himſelf.

Nor was Man the primitive Work in this bleſſed Creation, but the great World was, out of which Man was made

made : whose Principles, and Practice ought to be well examined ; should we resolve to take part for the whole ; so guess at the frame by a regular proportion. And as Man was taken out of this copious World, so was the Woman also taken out of Man. For God in his Eternal Idea foresaw that whereof as yet there was no material Copy. The Goodness and Beauty of which invited him to Create Man like unto himself ; and beholding that divine and lively Image of his own, inwardly to shine in the Tabernacle of Man ; he became therewith enamoured with divine Ardency ; and so loved the Creature, that when Sin had defaced it ; he again restored it by the suffering of that Power by which Man at first was made and created.

But the Sun and the Moon were made to operate, and man in a sence was made to imitate ; whose Masterpice is Invention, and whose Study should be that to repair which Nature because interrupted left somewhat imperfect :

but not that Nature cannot perfect her Operations ; rather we are to consider all scientificall Artists but dull Operators, and Imitators of Nature, who works by her own Copy, slighting all Artifice, and artificial Presidents ; since such seem useless, and altogether improper to her, that of her self, can perfect the whole.

Health craves no method for Physick, nor Diet ; 'tis *Disease* only that claims the priviledge of Medicine : then why so preposterous to seek sickness in health, and daily enquire the state of new Worlds, when the old one by Providence is still so good, and upheld by his Power can never die. The wise Creator has put therein such a renovating faculty, that of it self by attraction and repercussion, it receives what's suitable, and agreeable to its nature, rejecting whatever is unagreeable to its resentments, as a thing that's loathed by a disdainful appetite : let every student therefore study the knowledge of that which God in his
Wisdom

Wisdom has already made; since Man with all his Art can make nothing like it.

And now since the Stars are commissioned to Rule, *Saturn* as Superiour, and Lord of the Universe, assumes the precedence: and who because of his ancient and paternal Dignity, claims a prerogative above all the Planets; exalting himself in the supreamest Orb: whose Wife by allusion of Poetical Fixion was surnamed *Ops*, the Daughter of *Celas*; of whom is begot the fair *Androginas*, as also the beautiful and the Florid *Vesta*: to whom the Votaries, and the Vestal Nymphs in the days of *Numa Pompilius*, offered up their Orisons. Of Metals, therefore *Saturn* is *Lead*; of Minerals *Antimony*, but of Stones the *Granate*.

Next unto *Saturn's* Superiour Orb, benevolent *Jupiter* assumes the Throne, who sways the Scepter in a peaceable Dominion, and himself as his Government is also peaceable: a Monarch that's surrounded with Senators and States-

Statesmen; made happy in his choice when celebrated to *Juno*, had not his Royal Consort been wounded with jealousy. Now this fair Goddess as the Poets have conceived sprung from the loins of *Saturn*, and *Ops*: whose Metallick progeny was only Tin: and of Minerals *Zink*, but of Stones the *Jacinth*.

Now *Trinus Magnus* or Valorous *Mars*, he mounts the Chariot; who by Poetical Fixion is the Son of *Juno*. This great Martialist and Champion of the Gods, ascends his triumphant Throne next unto *Jupiter*, and Rules by the Sword: whose Law as is asserted, is the force of Arms: however the Poets have prescribed him no Wife, but enamoured with *Venus*, some suppose her his Paramour: rich in no Child but Iron, and Vitriol, save only the Sovereign and Medicinal *Heliatrope*: whose *Markasite* is *Bismuth*, and whose *Minera* is the *Magnet*.

Most illustriously adorned, *Sol* himself advanceth: whose dazzling Ray fills all the World with Lustre: but his
Con-

Confort is known by the name of *Lune*, whose fair beauty some say equalizeth his brightness; yet no Child he had but Gold, and the *Carbuncle*; excepting the *Ruby*, and *Lapis Luzuli*, with some Minerals, and *Markasites* tinged with his Lustre: otherwise of themselves they could never shine.

But *Venus* succeeds, and because the Queen of Heaven, She's reputed the Speculation of all the Philosophers. Who was thought as by Fiction the fair Daughter of *Calus* but her Mother the Ancients have prescribed the Ocean: if so, this fair Goddess she sprung from the Sea, and was the supposed Wife of *Vulcan*, Master of the *Cyclops*: she had no Child indeed excepting *Copper*, yet is she rich to excess in *Vitriol*, wherein lies her Treasure: whose nativity of Stones is the beautiful *Emerald*; but her *Markasite* is *Cobolt*.

Mercury next to *Venus* he ranges himself, and among the Planets is stiled Intelligencer: a universal lover of Metals, and Minerals; principally all those
of

of a regal condition ; we read of no Wife that ever he had, because an Hermaphrodite, and compleat in both Sexes ; whose progeny is Quick-silver, and the sparkling Diamond.

Next to *Mercury* the Empress of the Orbs *Lune's* Silver Horns they polish the Sky. But we have told you already whose Wife she is, tho' some among the Philosophers superscribe her Masculine : whose native Child is the burnisht *Silver*, and the beautiful *Saphir* : but her Artificial, as hinted by *Basil Valentine* ; is the first born Daughter of all the Philosophers.

But the Stars, I have considered, ought not to be thus discours'd, nor ought we to decipher them after this manner ; nor was it indeed my primitive intention ; however since so bluntly to blab it out : let it serve only therefore to commode the ingenious, and direct the Sons of Science into the Tracts of Philosophy ; making the Elements Natures Common-place-book ; in whose legible Index if well examined,

ed, you may there find all that ever she did, or for the future intends to do. And in this thin tiffeny she wraps up her Principles before she embark them into coagulation : and which also retains the Species of things, and is the immediate receptacle of Spirits after solution of their natural Bodies : from whence, and through which the good ones pass to a Superiour *Limbus*, or Empereal Heaven ; where all pure Essences have their eternal Residence.

And thus we have determined by a Philosophical Liberty to liken Nature to a beautiful Lady, shaded sometimes under a *Cyprus* Vail ; metaphorically interpreted a thick Mettallick Mantle : or rather a complication of Elements, and Principles : which when it shall please the Divineſt to unvail, and draw it off from before the Creation ; we shall not only see Nature really naked ; but the very beauty of things themselves, whereof these we now behold are but representatives : when on the contrary should ignorance invade us ;
how

how an outward dimness, and an inward darkness would presently ensue: from which we pray, *Libera nos Domine*. But all complicated Bodies are Elemental, and Spiritual; which by medium of Celestials become magnetically united: and is the true, and the only cause of Production, and also Vegetation: Natures Fundamentals, and the Philosophers Speculation.

And the Evening and the Morning were the fourth Day, but every day since the beginning of Time is Gods Day only, and properly his; and so will remain the whole progress of Time; and will be so when Time is no more. But the Divine harmony of things in the Creation were manifest in Time, in which all ends and beginnings have their natural period. The beginning therefore was in creating; and creating was an act of making things manifest. The periods also, or results of which, are manifestly discovered, by solution of parts. Thus the World and all therein had a beginning in Time, when
the

the Divinest undrest the Hoil or Chaos; and then invifible things were made vifible to us : which by Reason of an Elementary composition, are in time lockt up in the periods of death. This is all the Philosophy hitherto I have known; or it may be fhall ever be known by another.

In the next place we difcourfe the Element of Water, imagined by fome a folution of Earth, or a moift *coagulum* of ambient Air, made fluid only by an internal flux; which furrrounding the Earth compleats but one Globe: and which *aguons* fluidity feparates only the impurities from the more extraneous and superficial parts; but cannot reach to the Core, or Centre, whereby to examine the internal impurities; which an intence Fire naturally purgeth forth, by reason of its ardent activity (and not improper to fay its vulcanick nature) where the Waters of themfelves can never reach.

Two Elements therefore are deftinated to putrifaction; and as the matter

ter to be purified is visible, or invisible; consequently such are the Agents for purification. Since the Fire therefore is an invisible Agent, and that other of Water most obvious and visible; the visible and invisible parts of things are therefore so mended, and cleansed by subtile Operation; whereby they separate the more inquinate impurity, that stiffly adheres to the immaculate nature, and pristine state of Virgin purity.

But as the Soul within the Body is not bett'ed by the Corporiety of all, or any of the natural composition (or impendent matter hovering about it) but is rather stained, polluted, and infected with noxious Savors arising thence from: So you are to consider that the Vessel has its honour from the dignity of the *Arcanum* (or glory of the Subject matter) therein contained. And as the Scripture instructs us, that Gods surprizing Light illuminates every pious act of the Creature; it obligeth us to consider that the Goodness of
of

of God is as great to forgive; as by his Clemency and Bounty he is just to pardon. Where note we observe God made things proportionable, and in all respects, suitable to himself. The great World he made therefore to contain the less, but the lesser World he made to contain himself that contains the greater. And thus you have the Mystery of the Creation, the Majesty of Reason, the Divinity of Scripture, and authority of Philosophy.

But the Waters brought forth every moving Creature, because in them was the Spirit of Life: For the Spirit of Life by Divine incubation made ingress into them, filling them with a prolifick vertue: and the first form'd Creature that the Waters brought forth, was the great and unweildy body of Earth; most recluse, and solitary, because inwardly concealed; which till then never felt the operative force of Fire. Nor did the luminous Ray of the Sun, nor the vertual influence of Stars, nor the Divine order of Constellations,

nor the treasures of Hail and Rain, of Lightning and Thunder ; nor the Seasons of Heat and Cold, Frost and Snow (besides innumerable living Creatures to whom Heavens plentiful Breast daily administred) till then none of them knew the potency of Life, nor the force and energy of the universal Spirit which God by Wisdome inspired into them.

But some will object, and peradventure say, how, and after what manner does the Earth vegetate. Shew us also the rationallity and probability whereby the Earth and the Water become living Creatures: to which I readily and briefly answer ; the Soul of the Divine World is God himself ; but that of the Created the universal spirit of Nature : and this Soul lives by vertue of the Divine World, but acts by imagination only in the Created, whereby the Earth conceives, vegetates, and buds up ; so does the Waters protrude, and bring forth even to the period and perfection of its predestinated end.

end. Nor can they otherwise do; because the Law of Providence and Necessity is by Divine ordination imposed upon them. And that which enriches them are the sublime treasures of Elements, and Principles. For wanted they those active, and ingressive instruments, they were of all things in Nature most imperfect; and would be altogether void, and unprofitable; so become as it were a meer annihilation; and not improper should I call it, a *Caput Mortuum*.

For it were impossible that any Created Being, if when wanting the Vital Faculty of Life, could be any ways at any time in a capacity to live; consequently to move, vegetate, and protrude. But the great and the lesser World is fill'd with animation, whereby it daily and hourly buds forth: All which are signal and demonstrable tokens of the Spirit of Life that animates, and actuates in every Creature. Life therefore is that active and universal Spirit of Nature wherewith she infus-

feth, the whole Creation, impregnating every individual therewith ; whereby the Character of Life is no sooner Itampt, infus'd or imprest upon any material Subject, but it inwardly lives, as does the invisible World ; which no sooner appears to move forward into act, but the model and frame of the Subject matter at once admits of exteriour Motion.

Life therefore as it is the *Radix* of every thing, so it acts demonstratively in every Body. The motion of the Sun we daily observe is necessarily occasioned by this active spirit of Life. And such is the vital pulse in Man, as also that large and greater pulse of the Ocean. Earth vegetates only from this operating Spirit, and the Air is replenished, and fill'd full of it : Every thing that is, lives not without it ; nor can any thing subsist deficient of it. O wonderful Nature the Miracle of the Creator, how intelligeable art thou in all thy Operations ; and tho' so simple, naked and demonstratively plain, yet
how

how difficult is it for the Artist to find out.

So that were we minded to imitate Nature in her solitary Operations, and Fermentation of Elements; we ought first to consider in order to what Nature in her daily progress points out unto us, whereby to manage and introduce us: whose mediums because primarily separation, and solution of parts; therefore from thence begins manual Operation. Let solution therefore be the first step, since in separation all is found. Then proceed to Filtration, Evaporation, Congealation, Crystallization, Distillation, Digestion, Putrefaction, Ceration, Albification, Rubification, and Fixation. Then will *Diana* appear from under her Vail, which none but the Eyes of a true Philosopher, since the beginning ever yet saw.

But now I suspect I'me beyond the Paraphrase of the Text, when only designed to discourse the Creation; so of Elements and Principles, Natures

own Rudiments. How that Elements subsist not without previous Fermentation of their complicated comixture of invisible Parts; so that a compleat separation is no where found whereby to unlock, and disintangle the unity of Bodies, without a Philolophical *Clavis* to display their Principles; which otherwise are limited, and by Nature confined to submit to the law of coagulation. Of all which I cease farther to disclose; lest peradventure this secret be already too manifest, when because to devulge it to the root of ingratiitudes: so we leave that Subject to discourse the *Leviathan*.

And, God made great Whales, &c. Job calls him Leviathan, who after his Creation by the permission of God, rolls to and fro the fluctuating Ocean: Whose unctuous Scales pollish the Sea, that to amazement it shines like a Pot of Oyntment; and whose magnitude amazes his fellow Creatures. Whose Empire is the spacious and bottomless Ocean, but himself a Monarch over
all

all in the deeps, whose Subjects are the several *Clases* of *Natatiles*, that pay tribute to him with the loss of their Lives. So that what to say of this prodigious Creature, I know not; nor is any Pen capable to discourse his concealments, or fathom the unfathomed depths that conceal him. Is not he one of the wonderful Mysteries of the ways of God? Whose shining paths discover his ways, and whose motion terrifies the eyes of his beholders; a Creature he is that lives void of fear, and is as *Job* says, a *King over all the Children of Pride*.

Leviathan therefore if thought requisite to describe him, I shall rally him under three several distinctions; and the rather because to make him yet more obvious, give me leave to rumidge the Ocean, and dress up my method whereby to illustrate him in the following order. First, then by Tradition we entitle him *Grampus*, when because to consider him in his prestine Minority; but successively in

his Peregrination he assumes to himself that dignity and magnitude, that some call him *Jubartas*. When in process of time, and becoming yet more formidable, some are pleased to superscribe him the *Whale* or *Leviathan*; whose motion upon the slippery tracts of the Ocean, represents him as it were a floating Island. And whose excessive bulk, and incredible bigness is enough to astonish every beholder: when otherwise to consider him on the filthy *Omse*, his own weight peradventure hazards to sink him; whereby he becomes a prey to the Merchant, or otherwise must lie till death release him.

But of this admirable and eminent Subject, there are some so precipitant to preconjecture *Job* too copious; whiles other some of a contrary opinion have determined him too brief, and altogether concise, when because as to their apprehension not to enlarge enough upon him: wherefore to reconcile them which is not without dif-

difficulty; the ignorant and unlearned think he has said too much, when by reason of their ignorance they cannot understand him: but to the Wise and more Judicious he has said too little, and the rather in regard they're desirous of knowledge; for Wisdom is always known of her Children.

But *Job* that humane Oracle of Learning and Eloquence; and as learned as any man in the study of Astronomy, has given such eminent and convincing Encomiums, with such solid Arguments of this admirable Creature; that every description save that of his own strikes a Discord in the Reader's ear: whose Mute I confess my self to be, and am unwilling therefore to attempt to encounter what neither my Language nor Experience can boast of, otherwise, than that I have seen this formidable Creature sporting himself in the vast wide Ocean; yet this wont privilege, but rather precaution me (with reverend submission) to a sedate taciturnity, and to affix no more Arguments

guments upon this invincible Subject :
But rather with my Author lay my
hand on my mouth, and remembering
the battle, do so no more.

Since therefore to consult him without any compeer, and a Monarch of such a magnitude, and vast Dominions ; should we rumidge all the Elements for a Mate to match him, none but his own is found to contain him. Wherefore we represent him the Majesty of Mortals, whose search we relinquish to correspond with inferiours ; such are the *Porpus*, the *Bottle-Nose*, and the *Shark*, the *Selk*, *Boneto*, and the *Albicore*, the *Moura* or *Sea Serpent*, with the *Conger*, *Bass*, *Remora Torpedo*, and the *American Snite*. There is also the *Turbet*, *Scate*, *Dolphin*, *Grooper*, and *Cavalla* ; besides the *Sturgeon*, *Salmon*, *Trout*, *Lucit*, *Mullet*, *Umbar*, *Barble*, *Tenche*, &c. and thousands more in *Salts* and *Freshes*. Moreover there are *Shell-fish*, as the *Turtle* or *Tortoise*, *Conct*, *Lobsters*, *Oysters*, *Crabs* *Cockles*, *Mussels*, *Crawfish*, *Prawns*, and *Shrimps* ; but these
are

are arm'd all over. Another Brigade are *Alegators*, *Crocodiles*, *Guianas*, *Bervers*, *Otters*, and *Manitees*, with many other, but such are *Amphibious*, whom I care not to converse with.

Living Creatures therefore, and such as move, and have their motion by the mediums of Water, are our Subject matter. And that God created every invidual, made it to live, and gave it motion, is the strength of my Assertion; And that the Waters were the cause of their Life and Motion, is the Argument of the Text: but that God gave Life and Motion to the Waters that gave Life and Motion to the Creatures therein, is my positive and final Conclusion. Life then as naturally attends the Creation as the Ray of Light follows the Sun. Nor can any Life issue but what flows from Light, as Light it self flows from the Divine *Fiat*; which immaculate Light sprung up from Eternity, as Eternity it self shines from the Majesty.

But since the determinate and original

nal end of Water was not generally understood, its nature and office but imperfectly considered, its wonderful Vertue and Operation intelligible only to such whom Wisdom and Nature have duly Educated in God's great School, where nothing is taught without wonder and astonishment; so that all I can offer relating to this admirable Subject, is little more than to say nothing, since if I speak any thing, I say too much; and silence peradventure would better become me, rather than so publicly declame, and divulge to the World these my Notions, and it may be by some thought barren apprehensions, that like a Chase in *Arria's* figurates only the design, but wants real power of Life to prompt forward into Motion. Which implies, such *Phænomena's* discover nothing where the genuine truth of any thing admits of a doubt; and who will be so presumptuous to determine positives by his own own hesitant and imperfect Conclusions.

But

But the Sea as one great and copious Body is acted only by the spirit of Life, that in the beginning inspired the Creation : and all the Rivers and Rivulets that fluctuate in Islands, consequently all those that spread themselves on the Continent, what are they but such and so many *Meanders* running up and down in every Angle, representing the Arms, Boughs, and Branches of this prodigious and Miraculous Creation ; whose *Trunck* or *Bole* is the Ocean it self : whose *Radix* or Root in the Non-age of Time lay conceal'd among the admirable Mysteries of the Creator. So that after what manner the Fountains and the Rivers, with the Springs and Rivulets became incipid , whiles the Ocean it self is impregnated with Salt ; is another Mystery, till seriously to consider the *Quellem* or Sand, and the multiform variety of Soils in the Earth, as also to examine the Bottles of Heaven, the burdned and impregnated Clouds that fall, and daily distil to replenish the Earth, with Aerial Spirits, and Pro-
lifick

lifick Vertue. These also were once one Saline substance; when in the great Mass or Volumn of the Ocean; whose Texture was alienated in the act of Separation because rarified and purified by Mediums of Air; which more properly admits of an explanation, directing to a rarefaction and transposition of Elements: whiles we direct our intention to the Progress of multiplication, by Divine grant and præordinate Council.

And now the Heavens shine a blessing upon the Creation, as also upon all Elementary Constitutions; for God himself looked down upon the Ocean, not only to bless it, but all her Inhabitants. Thus were they *blest*, and all that was in them were also blest, when God bid them *fructifie, grow up, and encrease*. Now how can they otherwise than propagate and multiply, since his Divine Word has already commanded it. We therefore conclude the Creation blest, and the Creatures in the Creation, because being blest, become a blessing to every

every partaker. For the Bounty of the Creator can know no limit, tho' the Creation it self is bounded with limitation. He therefore that made it had power to confine it, but being himself eternally unmade, neither Art, nor Power, nor can any thing confine him.

Where's *Peters* objection now to raise a scruple, because when to eat *what's common or unclean*, since what God has cleansed is undoubtedly clean: but this was a Trope or Type of Religion, whereby to denote God no respecter of persons; nor relates it to any thing if I Calculate right than variety and distinction of judgements and opinion: For probably *Peter* thought none but the *Jews* were worthy the dignity and honour of Christianity, when God thought otherwise; because having chosen the *Gentiles* as a people approved more worthy than the *Jews*; who not only betrayed the Lord of Life, but barbarously and inhumanly they murdered their *Messiah*.

Be

Be fruitful, says the Word, *encrease, and multiply*; here's a Commission large and great enough, Sealed and Signed under Heavens great Charter: So that now the Rivers, the Lakes, and the Rivulets, nay the Ocean it self is fill'd with variety. And every *Classis* strives to exile sterility, and obliterate if possible the fate of barrenness. Can any Element in the Creation excepting the Ocean proclaim such multitudes as there are of Fish, which surpasseth the Art of Arithmetick to number them. For who has not seen that the Belly of one Female was enough of it self to accommodate a River, and has not also considered that if every individual had the Ray of Life shine in it, and common Providence attend it for its natural preservation; to admiration so great would be the encrease, that the Waters themselves would even suffocate.

But as there is a magnetick quality, and a sympathetick harmony in the Creation; so is there a natural antipathy in the Ocean, as there is the like in
other

other Elements. The *Falcon* in the Air, the *Shark* in the Ocean, and the *Angler* to bait with a Fish, when design'd to catch a Fish (but such we call Troling) so some sets Fellons to trapan Thieves. Its usual for the great ones to prey upon the little ones, as the *Grampus* upon the *Surai*, the *Shark* upon the *Boneto*, the *Sturgeon* upon the *Shad*, the *Porpus* upon the *Salmon*, the *Pike* upon the *Dace*, and the *Pearch* upon the *Minue*, &c. This I call Antipathy; but Simpathy if I mistake not is the mutual Concordance, and Harmony among the Creatures.

I have read in *Helmont* of a prodigious *Pike*, that lived as he says to an amazing bigness, and not then to have died a natural death; when if to consider the whole progress of Life, what tribute would such a *Smelter* (supposing this to be such) bring to the Waters. But lest I fall into a *Piscatorian* Error (which vanity since my youth I can hardly withstand) let me therefore commend you to my Contemplative Angler, where at large you may read

the Historical part of Angling. For in the high Sea there's no soundings, what Art then must be used to catch Fish? And so profound is this Subject that I plough but the Surface, whiles others more Mathematical measure out the Circumference, and dive into Natures more hidden Mysteries by a secret and pious profound Speculation, the Eye of Faith and Reason introducing.

But we shall put ashore now, to tread on *Terra Firma*. And God said let the Earth bring forth the living Creature after his kind; Cattle, and creeping things; and the Beast of the Earth after his kind. Then the Earth brought forth in great abundance, since by the Divine grant of Wisdom and Providence it had now in it self the three distinct *Classes* of Vegetables, and Minerals; besides innumerable and various forms of Insects, and Animals, surpassing the Art of Numeration. Every Cave now was fill'd with Concreffions, and the Surface of the Soil was covered with Herbage. The Florid Meadows also were perform'd

fum'd with *Odorates*, and the flourishing Fields were scattered with Corn. The Banks also that bounded the murmuring Streams, were strewed with *Arbories*. The Mountains with Mines, the Valleys with Herds, the Plains with Flocks, and the Pastures with Cattle; but the moist and more boggy Swamps in Vallies, were crouded and covered with Amphibious Creatures: besides innumerable Fowl of all sorts, and kinds hovering in the Air, under the Canopy of Heaven. Fish also they ficated in the brinish Streams, whiles some others contented themselves with freshes; so that every place, and every thing was fill'd with plenty whereby to enrich this stupendious Creation. Nor was any part of Earth, as well as the Ocean, exempt or denied those primary blessings from her great Benefactor that had blessed every thing: who not only made her, but such provision for her, that to the periods of time she can know no want: Who commissioned Nature also by an eter-

nal decree, as a Supream Governess not only to govern; but also to labour the Elements accomodation.

The *Lion* and the *Lioness* roar'd then in the Defart; and the *Ass* with the *Mule* bray'd in the Common; but the *Hart* with the *Hind* bellowed in the Forrest: and the *Leopard* with the *Panther*, besides the *Wolf* and the *Tigre* were heard to howl in the barren Wilderness. But the *Grey* or *Badger* he yelpt in the Earth, whiles the subtle *Fox* in his obscure Den lay Barking conceal'd in cavities under ground. The *Horse* he neighed in the open Field, and the Cattle lay lowing in the Florid Meadows: But the *Sheep* and the *Lambs*, true patterns of Innocency (poor Animals) they lay bleating in every Pasture. *Chantecleer* in those times he rose with the day, and the early *Lark* took Wing with the Morning; who admiring the beauty of the rising Sun, mounts the fair *Welkin* to partake of his splendour; whiles the *Black-Bird* and *Thrush*, with the Winters intelligencer

telligencer (little *Robin-red-breast*) mannage the Consort till almost evening ; and then pritty *Philomel* or the Summer Oracle, closes up day with sweet *Epithalamiums*.

Thus the Creation in a perpetual harmony melted the Air with melodious Consorts of unterrified Quires of innocent Birds, that as well as they could, exprest their gratitude, for the bounty and generosity of their great Benefactor ; who gave them a being, and the blessings of accommodation ; the Earth to nourish, and gave them food ; but the Windows of Heaven were set open, to refresh and gratifie their thirsty appetite. And thus the Creation was unacquainted with fear, whiles our Ancestor stood in a state of Innocency ; and had for ever so remain'd without contradiction (by authority of the Text) had not Sin struck out the Character of simplicity.

The timorous *Hare* fled not then for fear, nor did the *Cunney* shelter her self in the burrough. The *Hind* calv'd naturally without corruscations ; claps of

thunder were then no help to disburden her. Nor did the *Bear* lick her Cubs into shape or form, for in the beginning was no deformity. The *Pellican* in those days I persuade my self pickt not those wounds in her tender breast in feebling her self to relieve her young ones. Nor did the *Ostridge* conceal her Eggs, dreading or fearing the crush of the *Elephant*. Nor can I hardly persuade my self in these halcyon days that the *Swan* as now sang a lacrimy to her Funeral; nor the *Phoenix* fire her *Urn* to generate her Species. *Alligators* surely in the minority of time were not so ravenous as to prey upon Passengers. Nor did the *Crocodile* dissemble his tears to moisten the Funerals of his fellow Creature. The *Plover* I discover flew then with the *Tassel*; and the *Pheasant* I fancy kept flight with the *Falcon*. Nor did the *Partridge* know *Engin*, nor *Noose-thread*; nor dreaded nor feared he the flight of the *Goshawk*. Nor can I think otherwise than to say in those days the *Lark*
was

was any time dared with the *Hobby*

Surely Nature in those days was divinely exercised to preserve in Unity, and unite in Harmony the Creatures God had blest, in this blessed Creation; because then to know no other Law but that of Sympathy, which is naturally of kind: but so alienated now, and in a sense so degenerated as if no other Law was ever established. Now the Generations past, and our worthy Ancestors; as the vertuous in this Age will labour to abolish this unnatural antipathy, if when mutually to strengthen one another in the doctrine of Christianity, which ought to be the standard among the pious in profession; lest peradventure we relinquish our soveraign health, so draw on our heads the Curse of Disease: For to fly from Sanity to seek a cure in Sicknes; is to run head-long into the Water to preserve our selves from drowning.

In the beginnings of time (as it was of old) no noise of oppression allarm'd the Land, nor dreaded any man the

ſence of invaſion. Then it was that priviledges were as ſacred as life, and the whole Creation ſeem'd all in common. *Janus* I fancy liv'd not in thoſe days when the inſide was made legible and intelligible by the outſide. Modesty and innocency were then alamode, and ſimplicity with piety the neweſt dreſs. For Heaven was pleas'd then to dwell upon Earth, but Earth muſt now be rariſied into Heaven. God then immediately converſt the Creature, as by Mediation Chriſt interceeds the Father. And were it not that Chriſt is our Saviour and Advocate, we ſhould be left without a Plea, and Sentence denounc'd beyond diſpute againſt us. But Chriſt is riſen, in whom we hope to riſe; and loſt *Adam* is reſtor'd by the Redeemer of the World : So that what *Adam* loſt on the one hand in Paradife : Chriſt our Mediator has redeemed on the other.

Thus was the Beaſt and the Cattle made; and thus every Creature made after its kind, knew no other Law than the Law of kind : for inſtinct of kind
was

was naturally inated and ingrafted into all, as into one : and if so, it were impossible for the Creature to degenerate, where a command as hitherto was never violated. Then it was that the Divinity of the Majesty of God most splended and gloriously shin'd on the Creation ; for how could it be otherwise when the beauty of the Creator like a new risen Star reflected on the Creature.

In *Edens* fair Field no Brambles grew, nor was sterility known in her borders : The Trees then lookt big because burd'ned with Fruit, and their blushing heads bowed down themselves to the courteous hand that endeavoured to reach them. The Earth knew nothing but fulness and plenty, since every thing was supplied with prolifick Vertue ; and nourish'd in it self by the primar cause, Nature directs the ends of *Germination*. No *Cankers* nor *Caterpillars* bred out of putrefaction, nor were Northern blasts injurious to any thing ; nor was there any fatal stroke of *Diseas*, for every thing stood in its primitive purity ;
and

and Death was out-lawed, and Sin an Exile, or at leastwise a terrour unknown, or unthought of; nor do I err when to say at that time uncreated.

O blessed Creation, because God had blest it from the beauteous Ray and Beam of Himself. Whose radiant Morning could scarce raise a blush before *Titan* was ready to unvail his face. Whose pleasures were boundless because then unlimited, for excess and intemperance were strangers in her Courts. And whose Garden full fraught with *Flowers* and *Aroma's*, flourish'd with encrease since hitherto the *Serpent* had not tainted the Fruit. And the Earth of it self brought forth in abundance, whose Womb was the Storehouse, and Factory of Treasures. *Gold* grew in *Ophir* as naturally in those days, as *Lead* is drawn up in the *Peck* of *Derby-shire*. And Cattle by kind were raised and encreased, as putrefactive Excrements convert into Insects. But I cease not to wonder since thy Works are so wonderful and to admire thy ways because so miraculous.

Thus

Thus Heaven and Earth were seemingly united ; and the Creation bend-
ed no Knee to any Government, save
that of its Sovereign Lord and Maker.
Nor was any thing made that knew any
Lord, excepting the Lord of Heaven and
Earth. Nor had the Creator as yet made
man a King or Vice-Roy of the Crea-
tures in the Creation. All the World all
this while was but one Common-Weal,
and the Tree of Life in the midst of the
Garden : and nothing as hitherto that
God had created, had tasted the bitter
effects of Death. O blessed and sacred
Government upon Earth, when Go-
vern'd by the Royal Law of Heaven ;
which certainly had remained in that
blessed State, had not Sin by consent
eclips't and defac'd it, almost to extin-
guish this beautiful *Aurora*.

But let's tack about now, and begin
to examine the genuine nature and com-
plication of Animals ; together with
the natural composition of Man, whom
we find at this day complicated of Ele-
ments ; of all which he consists if when
to

to consider his material parts. And as *Adam* was abstracted from the Womb of the great World; so was Woman her self an abstract from him: whose Soul as an *Astrum*, or an Essence Royal is no where to be found in the Texture of the Universe. Wherefore we have considered *Adam* super-natural, whose Creation to me seems a small incarnation (as *Montanus* says) as if God in this Work had multiplied Himself. And tho' *Adams* Original keep not time with the Creation; however we are Children of *Adams* Generation.

But the World because daily fill'd with revolution ever since the fatal Act of Sinning; and that every Man because subject to Sin, and the slavish Law of his lustful Appetite, becomes captivated by the man of Sin; so yields himself captive to the Prisons of Death: whose outward progression is actually moved by irregular motion of the desires inward.

But the Heavens we see, and the Celestial *Incolists*, how they never since the Creation consented to Sin: and as they

they were, so are they still carried about with a rapid motion. The reason whereof must necessarily spring from an internal cause, and intrinsic principle (since intelligences are so ambiguous) and what is this principle if not the Soul of the World; or the Universal Spirit God has put into Nature, whereby as a *Magnet* it retains the matter; which labouring to re-assume its former liberty, frames to her self a habitation in the Centre: and branching into the several Members of the Body makes more room to act, and bestir her faculties. No wonder therefore that natures are compounded, since nothing but the Almighty is without composition.

Nor is it the great or the lesser World that which transmutes nutrition into blood; but the active Spirit of Life, and transmutation is that which is indeed the Life of the Body. Since material principles therefore are only passive, and can neither alter, nor purifie the parts; we find them in a state to be altered, and purified; tho not to communicate

municate or dispose themselves to another substance beyond their native intention. Wherefore we have considered them altogether finite, and therefore have concluded them also determinate. Now if this be a secret, you may call it so; but, as truth needs no voucher its a substantial truth. Wherefore to conclude this philosophick *Hypothesis*; let us throw away if possible those two celebrated crutches of pretended modern sanctity, and the solemnity of Ceremony: and what results but primitive purity, which since the Creation has known no deformity.

And God said (in the Text) let us now make Man; in our own Image let us make him, and after our likeness: and let them have dominion over the Fish in the Sea, the Fowl in the Air, (over the Cattle also) and over all the Earth; and over every creeping thing that creepeth upon the Earth. By this the Creation seem'd to want a Head, and less than a Prince is too little to govern it. *Adam* must therefore be a Universal Monarch, and
fway

sway the Throne, and the Regal Scepter. And *Adam* must not only wear Heavens Livery; but personate the King of Heaven himself. Here the Divinest seems to Summons a Councel, and God said in himself let us now make Man, not like to any thing already made; but let us make him in likeness like our self: in our own similitude and likeness let us make him; and enlarge his Empire by giving him dominion over all the Fish that swim in the Sea, and over all the Fowl that fly in the Air, over the Cattle also that move on the Earth, and over every living creature that creepeth and moveth; the Wisdom of God so divinely ordered.

This was a large and copious Commission that God intrusted a single Subject withal; yet such was the good opinion the Creator had of the Creature, that God intrusts *Adam* with the Stock of the Creation, and all the Creatures, and every complicated Being that was made, comprehended, and contained in it. And *Adam* drew all his supplies from above, since enricht with the Stock and the

the Treasures of Heaven; nor convert he with any inferiour Subject, nor any thing in any respect unsuitable to himself; whereby he might indignifie or diminish his Authority. In the cool of the Evening he walked with God, and in the heat of the day the *Aqueducts* refreshd him. *Aurora* sent him Summons of approach of Day: but the Night, nor was darkness dreadful to him. The Celestial Sun was his daily Tapour, and the Catalogue of Stars his hourly Contemplation; but the Son of God his perpetual Lamp. So that his outside was bettered by his inside, and because richly adorned and divinely beautified, he saw no darknels, nor the shadow of Death; whiles he stood in this innocent State of Perfection.

For God in the Idea beholding a shape, or as I may so say a representation of himself, became therewith inamour'd; and extreamly loving it, would cohabit with it: when immediately upon the resolution the operation ensued; and then was this great Image the beautiful

tiful World (or rather the representative of his Maker) brought forth, and created. *And God said to himself (or the holy Word) increase in increasing, and multiply in multitudes.* But to Man only because Lord of the Creation, I have endowed him with mind, and made him immortal. So that if he die, the cause of death must necessarily proceed from excess of the body, and inequallity of Elements; and pray tell me what death is? if not a cold icy touch, or a dismal darkness of the compounded moist nature, adhering only to the sensible World.

Let no Man wonder therefore that the light of God which illuminates the World is unlike the Beam or Ray of the Sun, that by reason of its fiery, and excessive brightness, immediately and at once strikes the eye with blindness: but rather to the contrary, Heavens brighter Glory never at any time dazles the mind, since the mind is the Souls ingressive eye, that soars up aloft to those elevated Mansions, where that light shines

L

that

that enlightneth every Man, already come, or to come into the World: and is the beauty and glory of light, and our saving health, that influenceth, illuminates, and beautifieth the Creation; and every Creature, and created Being. But Man above all, because made a Monarch; and capable to receive this blessed influence proceeding from God, the Majesty of Light, and superexcellent brightness, that diesies the Soul whiles yet in the Body: its he that's only blest to contemplate this divine beauty; and live up to the Vertue of Piety, and Holiness. So that *Adam* in a state of innocency represents (as *Montanus* says) a Mortal God; and our Heavenly Redeemer an immortal Man, if when to consider the blessed Incarnation.

And thus the things that are, were made manifest in time; but the things that are, and not yet made manifest; lie hid, and conceal'd in the Divinest himself; who is all things in all, yet subsists without them: manifest only in the mind of Man, but invisible to
the

the World, and the visible eye, except in the act of creating only. And as the eminency of all appearing beauties are in the Essence much more pure; so great and greater is the disproportion of beauty betwixt this of Earth and the Beauty of Heaven. All things therefore subject to the Eye, represent to us only things subject to sense: or more fully to explain it, visible operation; whiles the Fabrick of the Body needs and requires those similar things that it cannot with conveniency live well without them. But the Beauty, and Majesty of invisible Beings, are inspected only by intellectual Converse: since the Angels of God are made ministring Spirits; and the Spirit of God the Divine Comforter that leads us spiritually into the Vision of Glory.

And *Adam* was the favourite God only conversed with, in whom the Divinity divinely shin'd, when our Proto-plast stood in a State of Innocency; then it was that no impure thing could approach unto him, because then in the

favour, and presence of the Majesty, our Progenitor, in Paradise was admitted to stand. For *Adam* was constituted with a Divine Soul, like to the likeness of him that infus'd it; which was the likeness of God himself, whose glorious Aspect shin'd then on the Creature; otherwise the Creatures had never contributed so great humility, and veneration to *Adam*; when flocking about him as some sacred thing, whereby to honour and give them protection: so that to what place *Adam* was pleased to direct, his Life-guard of the Creatures continually went with him.

But *Adam* too remiss in this great concern, becomes negligent and careless to examine his affair, notwithstanding Emulation follows at the heels of Prosperity; for can favourites be without the peoples frowns, tho' under the umbrage of their Princes smiles? No surely, the Hierarchy of relapsed Angels had an ambitious Emulation against his present State; that if not counterplotted by the Wisdom of his Maker, they'l

con-

conspire his ruine, and perpetual overthrow. For revenge against the Will of God carries a kind of sweetness with it (*solamen miseris*) and thus sorrows seem to extenuate sorrow, when others as our selves are in a suffering state. It is true that *Adam* was adorned with more inward Lustre than the outward beauty of the whole Creation. For in his Temple the bodily Fabrick, the Holy of Holies inhabited therein. For it is the residence of the Divinest himself, in whom alone dwells the Beauty of Holiness. Let us stand in this station, we shall see our Salvation: for he that made us, knows how to deliver us. Then shall we find a holy Guide to direct us the Tracts to the Paradise of God.

The Soul therefore whiles yet in the Body, represents a Candle conceal'd in a Lanthorn; or a glance of Fire in a manner stifled, when because wanting the benefit of Air. Who in extremity struggles with her Elemental Chains, yet spans the World with a single thought; and enjoys that inwardly she's dismiss

of outwardly: that in a moment flies to the uttermost parts of the Earth, and what ever is absent she at once makes present; and dead things by imagination she restores to life: nothing can conceal or hide any thing from her, who in an instant surmounts the Stars.

Thus *Adam* by his Maker was made a Monarch, and one of the Creators holy Senators; who read Lectures in the Heavens, the Almighty's Common-place-book; and conducted the Creatures created in the Creation: to whom God gave Voice, and the ornament of Speech, but above all the glorious intellect of Mind; which Angelical State our Protoplast stood in so long as he stood in opposition to Sin: which gift was ungiven to the rest of the Creation; yet none of them denied the benefit of Sence, lapt up only in this thin Tiffeny Web of Mortality; for Sin is but a bulk of emptiness, and impiety; that like a Pageant does nothing it self, but hinders others from doing good; seducing by the lust and pleasures of the
Body,

Body, whiles the Soul is meerly starv'd with penury.

Innocency was then the best guard of our Ancestor, when he stood in the presence of his God in simplicity ; for the more pure that any thing is, the more sublime is that thing also. Wherefore we consider *Adam* in an Angelical State, when cloathed with Piety, and adorned with Purity ; then he stood his ground like a Heavenly Champion, for God had made his Earth Celestial. This answers something to the Doctrine of *Hermes*, that God inhabits in the Mind of Man ; the Mind in the Soul, and the Soul in the Body : and that he is all things in All, both Act and Power ; for he is God. From the matter therefore the subtilest part is Air ; of the Air the Soul ; of the Soul Mind ; of the Mind God. And the Soul of Eternity is God himself ; but the Soul of the World is Eternity ; and Heaven as he saith is the Soul of the Earth : So that nothing, nor part is deficient of Soul ; nor is the Soul deficient of God.

Thus in innocency and simplicity our Protoplast stood, in this Divine posture without sensual guards, when his Maker selected him a representative at the great Assembly of the blessed Creation ; where all the Creatures were convoked together. Then it was that *Adam* like a Magistrate ; and a Legislator (for such then he was) gave forth his Edicts unto all the Creatures his natural Subjects. The Golden Rule was kept then amongst them, when every one did justice by kind ; and not that the dread of punishment compell'd them. For the Ray of Justice was so generally distributed, that it naturally shined in every individual.

The Earth in those days was unburdened with Tillage, nor do we read it was wounded with Culture : the Creatures in the Creation liv'd purely by instinct ; not making their Bodies Sepulchres to bury dead Carcasses in. There was no Temple in those days to prophane ; but now we have Temples, nor want we Prophaners. Wherefore
let's

let's confider the glorious Work of the Creation, that by the hand of God was no fooner made, but by the will of Man was endeavoured to be unmade. Creation is not therefore Generation, nor have we confidered Generation is Life, but by way of allufion it may be called fence. Nor is Change Death, though commonly fo afferted; but rather a forgetfulness, or obliteration of Elements. Generation therefore is improperly called a Creation; but rather a production of things only to fence, in time made manifelt: nor is Change Death, but an occultation or hiding of that, that in it felf feemed once to live.

Here methinks I fee both Sexes in our Anceftor fhine through the luftre and beauty of *Adam*; for Male and Female God created them, fo that both Sexes liv'd under one Species; and *Adam* in appearance was then Hermaphrodite, becaufe having both Natures and Similitudes in himfelf. And whatever *Adam* lifted fhould then be done, was accomplished before the defire could grow into

to act : in so great subjection was every thing to him, that obedience was held more Sacred than Sacrifice. All the Beasts in the Field came to him for Names, so did the Fish, and the Fowl of Heaven ; and whatever he called them, that was their Name. God gave him Wisdom, and he wisely improv'd it ; till the Tempter by a temptation leudly deprav'd him : so that whiles he steer'd both Sexes in one bottome, his success in every thing was more than miraculous ; but to Pilot the Helm of two distinct Vessels, and both at once in a storm under Sail ; surpasses the skill and methods of Navigation.

And God blessed them with blessings in bidding them be fruitful ; which blessing was doubled by multiplication : this was a token of Love to the Creation, when God daily renewed his blessings upon the Creature. For the blessing upon *Adam* was by divine appointment transferred to succession upon *Adam's* Generation : which afterwards in time perverted through corruption, by a
passive

passive neglect in *Adams* Posterity. Now as every good thing is the Gift of God, and since whatever God gives is certainly good; the Fruit of Paradise could be no otherwise than good, because the Gift of God that gave it: and the Fish in the Sea, and the Fowl in the Air which God gave unto *Adam*, were supremely good. So that every thing in the Creation, and created being, had the tincture and sweetness proceeding from God; who through Wisdom ordain'd it, and by Providence maintains it; the consequence therefore must needs be good. Yet above all the blessings that ever God gave us, was in giving unto us himself in his Son; the glorious Mystery, and Revelation of God; which Gift of God was greater than the World, and was the Gift of him that gave himself for the World.

To all the Creatures in the Creation, *God bid them be fruitful, and in multiplying multiply, and replenish the Earth.* But in *Adam* peculiarly as in a Divine Garden-Plot, God sowed there the Seed
of

of Everlasting Life; from whence by cultivation, and the Goodness of God, he might expect to reap an ever-living Crop; for the Seed was the Seed of Eternal Life, and not the effects of Sin, and Dead Works. No Brambles grew up in this heavenly Vintage, whereof God himself was the Vine-roon. This is the new and the holy *Jerusalem*, wherein *Paul* may Plant, and *Apollo* Water; yet if the Sons of *Adam* be barren Sciens, how can they produce this soveraign Fruit, without the heavenly Dews of the Son of God. *Adam* may multiply, and replenish the Earth; yet if wanting the blessing of God his Benefactor, what profits it. To be good theretefore is to be like unto God, and likeness in every thing creats love; since every thing naturally loves its like: and this love in Man is the abstract of God, in as much as God is Love original. Whatever goodness therefore shines in Man, is really a derivative from God himself.

So that should we trace the dimensions
of

of *Adam* with the extent of his Monarchy ; how large his Commission runs, over the Earth and the Ocean ; it would be endless ; for his limitation was boundless : the Fowl of Heaven knew no Lord but *Adam* ; and the Fish in the Sea no Sovereign but himself : and every created thing that had breath, and moved ; and every moving thing that breathed, and was created ; had no Supream, nor Superintendent but *Adam*. For *Adam* as a Star shin'd then upon Earth, and made great by him that's all goodness, and greatness ; was blest in his Posterity, and glorious Nativity, or heavenly Birth ; since two Divine Natures shin'd splendidly in him : For God had implanted both himself, and his Son, to make *Adam* beautiful, as himself is glorious : the nature of the one was to live and never die ; but the nature of the other was to die to live. This seems a Paradox, I'll therefore explain it.

That Power that lives and never dies, is the Divinity of the Majesty of God ; when the Almighty before the
Crea-

Creation divinely calculated the Nativity of Life ; *for God said in himself, let us now make man, like unto our self ; in our similitude let us make him :* which likeness or similitude was incapable of death, consequently of diminution, or division of parts ; because the similitude of God himself ; for God breathed into *Adam* the breath of Life, and he became a living soul : who therefore so vain, precipitant, and idle as to imagine the Breath of God can extinguish. Time shall wear out, and Generations walk off, and Death it self become an Exile ; and all things terminate, and drop into decay : but the Breath of God which is that illuminating light that enlightens the World, and the Soul of Man ; when that glorious light shall co-unite with darkness, which is altogether improbable, and utterly impossible : then shall that hidden life God breathed into *Adam* be capable of death, and not before.

So that two Lives liv'd at once in our Ancestor ; a created Life, and a Life regenerate.

generate: a created Life, as from a heavenly Birth; which sprung Originally from the Womb of Eternity; and because made like to the likeness of his Maker, it gave him Victory to triumph over Sin; putting into his custody the secrets of Life, and placing in his hands the Keys of Death: So that he knew nothing but absolute freedom; and unprohibited the use of the whole Creation, one Tree only by the Divineſt excepted; in which God had placed a peculiar property, fit only for himself in wiſdome to know: God therefore imposed his commands upon *Adam*, not to taſte thereof, leſt peradventure he die.

The other Life was that of Regeneration, which is Chriſt incarnate, God in the Creature; this Life liv'd inviſibly before the Creation, and is that hidden Life in Chriſt (manifeſt by the Apoſtle) *Chriſt in you the hope of Glory*. Which remains a myſtery to this very day, as in former Ages a ſecret to our Anceſtors: which Life is the Power of God to Salvation; and was in the beginning
with

with God himself: and it was God, and was made Flesh, and by the Will of God dwelt among men.

This is that Word that spake in the beginning, and moved in the Patriarchs our Ancestors to speak; that liv'd immaculately in the blessed Virgin, that was made Flesh, and dwelt among men; that bore our infirmities, and was Crucified at *Jerusalem*; that in spight of Death took captivity captive, and in despite of Hell captivated Death: and which also is that Eternal Word that now is, ever was, and for ever shall be to convince the World of Sin, Impenitency, Incredulity, and Ingratitude; which Monster of a Sin is worse than Witchcraft: and tho' a Witch be superscrib'd a Rebel in Physicks; yet reversing the Point, a Rebel is a Witch in Politicks. The one because acting against the Law of Nature; but the other because striving against Order, and Government.

But God gave unto *Adam* a Charter Royal, that was sign'd and seal'd with those

those glorious Characters of Sun, Moon, and Stars; and all the Host of Heaven to witness to it. This was that great and superlative Grant that God gave unto *Adam* when he placed him in Paradise: and wherewith to refresh him, he gave him every Herb, and of every Tree that was burd'ned with Fruit; whereof he might eat, and live before him. These Royal Priviledges God gave unto *Adam*, and Heavens Benefactor confirm'd them unto him.

Now *Adam* may freely eat and live, or he may eat, and assuredly die; for Life and Death stand as it were in a poiz; and because to our Protoplast seemingly mingled, they seemingly presented one single Existence, as if Property and Quality were intirely one: 'tis true one Mantle overshadowed both, till God out of compassion made more visible discoveries. And as light shin'd forth by reason of purity, unmasking or unveiling the scenes of darkness, that lay hudled up in the hoil of obscurity; light as a thing strangely surprized,

M

seem'd

seem'd suddenly to startle, because then not to know such a horrid deformity, as this we call darkness, was in the beginning co-inhabitant with it; or conceal'd beneath it: for the light of it self was most pure and immaculate, in as much as it never entred into unity, nor into any association with obscurity or darkness.

But darkness represents the solitary shadow of some Elementary thing, or something substantial; wherefore we shall want some solid substance whereby to form our darkness out of; and what is more solid than the fixity of Earth, or more copious than the bulk of the great Creation; when as yet in the Hoil or confused Chaos, it lay intermingled, and blended together. Light must necessarily therefore appear a most glorious Creature, which by Divine Act operated in the Separation: For God no sooner said *Let there be Light*, and obedient to the Command it immediatly sprung up; which by reason of its purity, and sublime clarity, exalted it self, and fill'd

fill'd all the Universe; so made visible discovery of things that lay conceal'd in the commassated mixture, or Mass of Elements.

And this miraculous Work was accomplisht for Man that he might admire the excellency of his Maker, and raise his speculations to such a divine pitch, that by visibles he might conclude since such ornaments of beauty and swavity hung about them, that greater excellencies, and diviner curiosities of necessity must adorn the more invisible part; by reason what's circumferated and made visible to us, is only the shadow of that more glorious invisibility; visible only to Seraphins, and Cherubims; Arch-Angels and Angels; together with the Saints, and the Sons of God.

Farther yet to confirm these Royal Priviledges, *Adams* prerogative seems infinitely enlarged; for all the Beasts on the Earth, with the Fowl of the Air, and the Fish in the Sea, were given him for Food, by a Royal Grant from Heaven, to eat of; but not to riot, so disho-

nour his Creator : and every Vegetable, besides the Race of Animals, were not only allotted him ; but given for nutrition. So that in effect the whole Creation, consequently every individual production , by Commission from the Divineſt, was given him for ſuſtentation. And ſo great a favourite was *Adam* in *Paradiſe*, and ſuch great kindneſs had his Creator for him, that he made him Lord over all the Creation ; and every thing that was, was made ſerviceable to him ; nay in ſuch veneration he ſtood with the Creatures, that all the Creation doubled their obedience.

Here I fancy the innocent Lamb (be-
cauſe then not knowing the terrours
of death) proffered his Throat to the
Shrines of the Altar ; and the fatted
Calf was ſo far from fear, that he dread-
ed not the formidable ſtroke of Sepa-
ration : the *Kids* with the Flock ſport-
ed then with the *Wolf*, and ran about
the *Bear* ſometimes for diverſion. Thus
the Creatures made ſport and paſtime
with danger, as if Death and Deſtructi-
on

On were sanctuary to them ; so naturally was Innocency implanted in *Eden* (or the Suburbs of Heaven) that nothing knew its enemy, because no enemy to know. Unity and Harmony were inseparable Companions ; and every individual knew no Argument but Love ; whose Law was alike forcible to others, as the Law of Harmony was united in it self.

The *Mallard* in those days soar'd with the *Falcon*, and the timorous *Hare* lay down with the *Hound*: The *Leopard*, and the *Tigre* sported with the Herds ; and the *Herren* with the *Shad* swam without dread of the *Porpus*: the *Dove* and the *Lark* took flight with the *Tassel*, nor was any thing of Emulation known then in the Creation : Innocency shin'd naturally in every thing, and its excellency in the beginning knew no limitation : for nothing could sorrow, nor any thing grieve ; in as much as there was no real cause of suffering : Nor could any thing languish, nor be sensible of smart ;

because as hitherto pain was uncreated. Fear was a thing altogether unexperimented, and Death and the Grave such eminent strangers; as never to be apprehended. What a pure State the Creation then stood in, worthy our contemplation, and the admiration of all Men.

But *Adam* too niggardly he consults the Elements; and Elements because having periods of their own (by prædestinated Ordination) are lockt up in death. *Adam* therefore mixing simplicity with impurity, which of it self stood in the limit of disobedience, cojoynd himself with finite adherences, so drew down upon himself the shortness of Life, and on the succeeding Generations the issues of Death; which in time diminished, so by degrees extinguished the beautiful and luminous Ray of Life, that shined gloriously within him, and was sanctuary without him; and would ever have gloriously shined in his Posterity, had not he remissly by one single consent

consent, complied with his Consort so vainly to extinguish it.

Now when God had made a survey of the Creation, the Workmanship of his hands, and divinely blessed it; he placed therein the likeness of himself, the single identity of his Divine Goodness; which could not go forth, because the everlasting Arms of the Majesty of God so sacredly limited, and so sweetly confined it; that in this Divine, and Cristalline *Coagulum*, the Majesty of Heaven beheld himself: who viewing the several *Classes* of the Creatures, which by Wisdom he divinely had foreseen in the Idea; it so greatly renewed the ardency of his Love, which continued and augmented the blessing upon them: for Love has that singularity to shine in it self, and in its operation always to renovate. Thus God so loved the World he had made, that he gave us Himself in giving us his Son; that whosoever believed and persevered in him, should

should never die, but have Life everlasting.

Thus God made the World to pro-
trude, and vegetate; and because it
should conceive, and daily bring forth;
he placed an appetite, and an immortal
Soul therein; and fill'd it as *Hermes*
says, with Divine imagination; so that
the Sun, and Celestials fell in Love
with the Harmony; and because it was
beautiful, they married with it: and
this great Solemnity was Celebrated at
first, when God laid his Ordinance of
Multiplication upon it. Which Divine
Institution has been punctually observ-
ed, and kept inviolable ever since the
beginning; and will undoubtedly so
long remain, and so long continue,
till Generation and Time shall be no
more.

And now the Deeps began to break
up, when the Rivers and Rivulets
with murmuring Streams silently in-
vaded the florid Plains. The Moun-
tains, and the Hills also look'd big
with

with Flocks, whiles the Valleys and *Savannas*, with the fragrant Meadows were abundantly crowded with Herds of Cattle. All the Birds in the Air now turn'd Serenades; and every Flower, and flourishing Blossom perfum'd the Air with delicious *Aroma's*. The lofty *Cedar* then lifted up his head, and the *Martial Oak*, and the *Asp* stood by him; so did the *Poplar*, and the spreading *Elme*; but the trembling *Asp* shak'd his Palsie Head. The *Vine* in those days embraced the *Olive*, and the *Eglantine* intangled himself with the *Rose*. Thus every thing whilst naturally enamoured with its like, the *Woodbine* or *Hony Suckle* tied knots about the Hedges.

The *Bee* return'd home with loaden Thighs, and the Flocks of *Sheep* laid down their Fleece. The *Oestridge* deplum'd his feathery Crest, and the *Stork* retaliated kindness with gratitude. The *Horse* in those days spurn'd
not

not at this Rider, nor did the *Lion* know the Tyranny of Invasion. *Alegators* in the beginning were not devourers; nor were there known any Birds of Prey. The *Vulture*, and the *Tigre* liv'd not then upon Vermine, for *Morts* were altogether unknown; nor was any thing infectious that might nautiate the Elements: every thing God had made stood in the beauty of Harmony: and whatever was made, and by wisdom created; that thing beyond dispute was most certainly good.

Adam was invited to this great Solemnity, which was then of it self but one single Family: nor had he any compeer, nor was there any to controul him except the Divinest, that great Oracle of Heaven that breath'd Life into him. And every Act that *Adam* made, was registred by the Creatures in this blessed Creation; and most sacredly and inviolably kept in Paradiſe, till Sin, and
Impiety

Impiety spoil'd his Principallity : And then it was this great Parliament broke up, and the Members discontented began to withdraw; so by degrees refused his Protection: And *Adam* considering himself neglected, and uncapable any longer to maintain his Prerogative; solicits new favourites, but they forsook him, or rather *Adam* forsook himself, but did not know it; for Sin had so strangely disfigured and disguised him, that none of his Subjects could remember to know him, or think, or believe him their natural Prince; suspecting him rather some forreign Invader, previously insinuated to divest them of Community; and supplant them of those supernatant Priviledges, granted them in the beginning from their Sovereign Donor. So that the Creatures at once desert him, and not him only, but his Government also; which look'd but little now, when formerly so great, that all the Creatures in the
Crea-

Creation paid servility unto him.

Thus *Adam* amaz'd to find himself forsaken, makes a League with the Elements to reinforce his Authority; but they when examin'd could not cement the breach, nor in whole nor in part re-establish, enthrone, and eternize his grandure; because having ends, and periods of their own: he therefore complies to walk the shades of Death; and Deaths frigid *Zone*, and cold Icy touch no sooner approaches, but invades the Elements, so lets the compound crumble into dust; which is the ultimate period of all Elementary mixts that ever was, that at present is, or ever shall be in the progress of time.

Thus the Heaven and the Earth were finished, and all the Host of them; and on the seventh day God ended his Work, the Work which he had made; and rested on the seventh day from all his Work which he had made; and blessed, and sanctified it.

So

So that now the great Work of the great Creator, was by the word *Fiat* determined, and finished; when the beauteous Earth most sumptuously adorned with Celestial Ornaments, like the Queen of Honour came splendidly forth with Virgin purity to celebrate her Espousals; whose Bride-maids were Nature, and the Celestial Incho-lists: but the Spectators, and Relations were the various sorts of Animals; together with the multiform generation of individuals, that with general applause, and unanimous consent, gave an approbation suitable to the present occasion.

Here might be seen all the Beasts in the Forrest, hand in hand as it were coupled together (if not improper to say so) and ranging themselves into an excellent order, came forth to illustrate this great Solemnity. And here also all the Fish that swam in the Ocean, embodied themselves as if they were but one Fin; and with the Fowl
of

of the Air, so exactly moved; and with such a reserv'dness so equal was their order; as if all of them had but one single Wing to accilerate, and celeritate their admirable motion.

In this excellent posture all the Creation stood, when attending the approach of this admirable Union. At length the Sun appears, her amiable beloved; who came cloathed with Lustre, and excessive Beauty; and all the Host of Heaven his illustrious Convoy: Whose Harmony was the Spheres; and every thing that had Life exerted it self to move by measure; as if all the Creation by gradual motion, with a reserv'd gravity mov'd the Orbs at once. Thus the Creation was compleatly finished; and Heaven and Earth became Husband and Wife; and God himself Divinely blessing them, bid them go forth, *encrease and multiply.*

And

And on the Seventh Day when God had ended his Work ; He constituted a Sabbath, or a day of Rest, exempt from Labour, and other Servilities : but upon the Elements were no such imposition , nor were they under any breach of Command , as legibly construed by this Divine Injunction. Read *Rabbi Moses* in Sacred Writ, and you'l find it extends to Man, and Beast only ; if when to consider the Mincrity of Time, with the Earths inhabitants that knew no Servility ; but Agriculture, and Grazing. Wherefore to look back on the Nativity of Affairs , you'l meet *Cain*, and *Abel* intrencht in this toil ; when as the residue of the Creation knew no Limitation : but stood intirely as hitherto unconcern'd ; as if all days were but one day , or the Almighty's great Holy-Day ; wherein every Creature, nay all the Creation with humility rejoyced , and with elevated Praises exprest their thankfulness to the great Creator. It

It was then by Proclamation, and a Royal Command from Heaven, that Man and Beast only should Rest from Labour. For did not the Sun continue his course, and all the Stars move in their proper station. Did not the Orbs, the Elements, and the Heavens turn round with a Rapid Motion then as now ; and were they not then, as they now are in a perpetual, and circular Rotation. Did the Tides seem to stop their natural Flux , or the sullen Waves lay down their brinish Heads. Had the Fountains no issue, did the Winds cease to hover in the ambient Air, and grow remiss in transporting embodied Clouds. Did the Pulse of the great World neglect to beat, Sea-Monsters to roar, Hurecanes to invade, Earth, Hail, and Rain, Thunder and Lightning, did they associate together, and proclaimed a Sabbaoth, or a Universal Cefation. None of these things we read of hapned since the Creation ;
and

and what's the reason? God in his Wisdom governs the Creation, but unreasonable Man was to Pilot the Creature. We therefore consider that this most sacred Ordinance relates more peculiarly to Man, and Beast; and that the residue of the Creatures in this stupendious Creation stand intirely exempted, and acquitted from it.

And God blessed the Seventh Day as a Day of Sanctity, who through Wisdome and Providence divinely hallowed it; which to consider, is a manifest Proof to confirm the excellency of a Sabbaoth unto us. For God by Ordination appointed six days for Labour; but the Seventh he set apart for Man and Beast to Rest in. The Mind and the Body therefore seem under different exercises, by which I conclude ought to have different entertainments; the last if we consider solicites temporals, but the first if well observed she contemplates

N

Eter-

Eternals: Where note the one relates to our present State, but the other if I mistake not to our future Felicity: wherever therefore the treasure is, the desire of the Soul will also be there.

But Heaven contents it self with a small allowance: is one day in Seven such a great exaction? What a slender Service is required of us Mortals for so great kindness from so good a God; how shall, or dare we detract from our selves, whereby to violate the Commands of Him that so sweetly by his Wisdome puts a Divine force upon us: and because unwilling to do our selves good, the Divinest is pleased to do good unto us. It's true at the best we are but formal Penitents, that slash our own sides to raise a pity in others; so wounding our selves make the Spectators cry. O where's the Vision of Piety, and the Mediums of Charity; when to run and embrace a venereal Pollution, as
if

if so sweet and luscious were the sence of Sin, that we'l choose to die, rather than live without it: so sacrifice our selves to the fury of Flames, fancying thereby we burn the World, when as indeed, we but scorch our selves in the fiery Trial of a self-wil! Devotion.

And God rested from his Work of finishing the Creation, which he made, and adorn'd for the good of the Creature; which points out to us the *Alpha* and *Omega*, the beginnings of Time, and the end of the Creature. For when to say the Creator rested, it implies that Nature began then to Operate; after the Divinest had put bounds and periods to every Creature, and created Being. To the Stars, and Constellations; so to Elements, and Principles; the Sea exceeds not her natural Course, nor does her swelling Flux prevail. Nor the luminous Sun tho' incircling the Heaven with a rapid Motion, what does he more than illustrate, vegetate, and illuminate the

Universe: and the Stars which by Wisdome he made to shine, what do they but inspire, and influence the Earth? And did not he also impregnate the Air, with the conceal'd treasures of Rain, and Hail? whereby the Earth as the Air is fill'd with Life, consequently the Ocean, as the Earth with Vegetation. What can I say more? Nor indeed offer less; wherever therefore God is said to be, of necessity Heaven must also be there: And the Apostle tells us, *God is All in All, and the fulness of all dwells abundantly in him; to whom for ever be everlasting Praises.* Amen.

F I N I S.

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION

155-22